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&c. &c. &c.

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Æqui Cenſoris eſt veritati potius, quam Lectori calumnianti morem gerere.

ORIGINAL CRITICISM.

Brief Commentaries upon ſuch parts of the Revelation, and other Prophecies, as immediately relate to the preſent times: in which the ſeveral Allegorical Types and Expreſſions of thoſe Prophecies are tranſlated into their literal meanings, and applied to their appropriate events: containing a Summary of the Revelation, the Prophetic Hiſtories of the Beaſt of the Bottomleſs Pit, the Beaſt of the Earth, the Grand Confederacy, or Babylon the Great, the Man of Sin, the Little Horn, and Anti-Chriſt. By Joſeph Galloway, Eſq. formerly of Philadelphia, in America; author of Letters to a Nobleman, and other Tracts on the late American War. 8vo. Pp. 475. Hatchard and Rivingtons. 1802.

SCALIGER conſidered it as a proof of Calvin's wiſdom that he forbore to comment upon the Apocalypſe; and the excellent Whitby aſſigns the following modeſt reaſon for adopting the ſame reſolution, "I confeſs," ſays he, "I do it not for want of wiſdom; that is, becauſe I have neither ſufficient reading nor judgment, to diſcern the intendment of the prophecies contained in that book." Had the example of theſe two able men been more generally followed, neither the intereſt of ſound learning, nor of true religion, would have ſuffered, we humbly conceive, by the event. We are far, indeed, from embracing, on this ſubject, the opinion of Dr. South, who affirms that the book of the Revelation either finds a man mad, or makes him ſo; but certainly no other book ever found ſuch a multitude of interpreters, ſo totally unqualified for the taſk undertaken by them. That reading and judgment which Whitby thought ſo neceſ-

ſary, and of which he had as great a ſhare as moſt men, have been ſupplied, in numberleſs expounders of this difficult prophecy, by vivacity of fancy and eccentricity of thought; the conſequence of which has naturally been that, while from the Apocalypſe have been derived the moſt abſurd and contradictory concluſions, the book itſelf has loſt much of that reſpect to which it is entitled, and, with many who reverence the other parts of ſcripture, even fallen into a kind of contempt.

One principal cauſe of the abuſe of ſcripture is, that men frequently ſtudy it, not with a view of diſcovering the true and legitimate ſenſe of the ſacred writers, but of finding in them countenance and ſupport to a pre-conceived and favourite hypotheſis. This has been remarkably the caſe with the Apocalypſe. Not to mention the general bias of Proteſtants to apply every character of infamy contained in it to the Church of Rome, and the natural anxiety of Roman Catholic writers to repel the charge; almoſt every individual interpreter has his own ſettled ſcheme of opinions and events, which he ſeeks to ſubſtantiate and confirm by the authority of this book. And as, in the explanation of its bold and ſcenic, but myſterious, imagery, there is, confeſſedly, much room for the imagination to run riot, we need not be ſurprized that different, and even oppoſite, ſyſtems are deduced from it. On a foundation laid by this verſatile faculty (and to men of ordinary talents and acquirements this is the only foundation which will be furniſhed by the Apocalypſe) no other but viſionary ſuperſtructures can be raiſed. It is natural, however, for every caſtle-builder to miſtake his own aerial edifice for a fabric of adamant; and it may be generally obſerved that no theoriſts are accuſtomed to decide more dogmatically, or appear to entertain leſs ſuſpicion of their own powers of diſcernment, than the writers on the Revelation.

To the ſcope of this myſterious book the attention of the late Mr. Galloway ſeems to have been particularly drawn by the memorable events of the French revolution. Mr. G. was a man whoſe breaſt was inſpired with the pureſt principles of loyalty, which, during the unfortunate and ill-conducted conteſt between Great Britain and her American colonies, led him to take an active part in favour of the rights of his ſovereign, and afterwards forced him, with many other good men and conſcientious ſubjects, to ſeek refuge in the boſom of the mother country. On the dreadful exploſion which ſuddenly involved the ancient monarchy of France in confuſion and miſery unheard of before, he neceſſarily became from his habits and ſentiments a determined Anti-Jacobin; and he fancied that he could clearly trace, in the predictions of St. John, the aſtoniſhing ſeries of crimes and calamities which deluged that devoted country, and, through the agency of her emiſſaries and armies, a great part of Europe. This perſuaſion gave riſe to the book before us, and furniſhes the proper key for unfolding its merits or defects.

The motives to which our author's lucubrations owe their exiſtence we cannot but approve, and unreſerved commendation is, unqueſtionably,

tionably, due to that ſpirit of ſerious and genuine piety which he uniformly diſplays. He deprecates that "preſumption and folly which has given to the infidel and ſophiſt a handle to treat the revealed will of God with cavil and impious diſdain, and even to ſeduce ſome of the profeſſors of Chriſtianity to ſlander it as wild and viſionary, and barbarous even to ſoleciſm." (Intr. p. iv.) His own pretenſions are advanced in terms of great moderation and diffidence.

"I foreſaw," he ſays, "the arduouſneſs of the taſk, and diſtruſted my own abilities. I wiſhed it to be performed by the more pious and learned, whoſe profeſſion and duty, at all times, call upon them to examine and expound the Scriptures. I wiſhed it to be done by them, becauſe it is their duty to fight, without fainting, the good fight of faith. And the more eſpecially, at this awful and critical juncture, when a monſtrous ſyſtem of impiety, anarchy, and atheiſm, denounces their own deſtruction, threatening to ſap the very foundation of their holy religion, and to diſſolve the connection between man and his God; and becauſe, from that well prepared profeſſional quarter, I believed it would be *better done*. But at the ſame time, as it is certainly incumbent upon every man who loves the truth, to contribute his beſt, however weak, endeavours towards the ſupport of it, I have not been diſcouraged, in the following diſſertations, from putting forth my little ſtrength in oppoſing the alarming and ruinous *ſyſtem of irreligion*. And I truſt they have been compoſed with that diffidence which is ever ready to retract an error; and with that humility of ſpirit which moſt ardently wiſhes for, and is often a guide to, the diſcovery of truth. With a mind thus impreſſed, I have fully been perſuaded that the marks and figurative deſcriptions of the extraordinary and truly wonderful events, which have come to paſs, within theſe laſt *twelve* years, are to be found in the Apocalypſe, and ſome of the Apoſtolic epiſtles." (Pp. vi, vii.)

Theſe are laudable and promiſing diſpoſitions, undoubtedly; well calculated to conciliate the reader's partiality. But that, in the explication of thoſe dark parts of ſcripture on which Mr. G.'s labours are employed, he has been remarkably more happy than his predeceſſors, we dare not pronounce; and muſt, upon the whole, rank his publication with numberleſs others, of which the intention muſt be acknowledged ſuperior to the execution.

From p. 1. to p. 40., our author gives a ſummary of the prominent events which, according to his ſcheme, are foretold in the Apocalypſe. This ſummary we ſhall not attempt to abridge. With regard to the general purport of the book, he agrees with all the former commentators, that it contains the prophetical hiſtory of the Church, from her riſe to the conſummation of all things. Of the firſt ten chapters his notions pretty nearly coincide with thoſe of the learned and induſtrious Biſhop Newton. But in his explanation of the 11th chapter, as he "differs in opinion from former commentators, he feels", he ſays, "the propriety, as well as the neceſſity, of tranſlating every type and figurative expreſſion into that which he conceives to be the natural, literal, and true prophetic ſenſe. For, as Lord Coke obſerves, 'Nomina ſi neſcis, perit cognitio rerum.'" (P. 42.) Here then Mr. G.'s commentaries properly begin.

The thirteen firſt verſes of this chapter have, by the greater part of Proteſtant expoſitors, been ſuppoſed to relate to the depreſſion of pure and primitive Chriſtianity, under the uſurpation of the Biſhop of Rome; and the "two witneſſes" (ver. 3.) who were to prophecy in ſackcloth, 1260 days, have been underſtood to denote either certain individuals, or the great body of thoſe who oppoſed the doctrines of the Church of Rome, and bore teſtimony againſt her errors and corruptions. But the "outer court" of the temple, which St. John was here forbidden to meaſure, Mr. G. thinks, is "intended to pre-figure both the *Mohammedan* and *Papal hierarchies*," (p. 44.) which he calls the "two Apoſtaſies," (p. 45.) and "a church which ſhould *apoſtatize* from the truths of the goſpel of Chriſt, into Gentile ſenſuality and idolatry." At this interpretation we were ſtartled, and could not well conceive how Mohammediſm could be conſidered as an apoſtacy from the Goſpel. In a ſubſequent diſſertation on St. Paul's "Man of Sin," our author formally attempts to prove that it is rightly ſo conſidered; but his proof is nugatory, and amounts to nothing more than this, that every groſs error in religion is an apoſtacy, or "a falling away" from the truth. (Pp. 340, 341.) This is, therefore, a mere abuſe of words; for no man can be ſaid to apoſtatize from what he never profeſſed to believe: though Mr. Galloway ſays, that "an apoſtacy from the whole of the revealed word of God is a ſyſtem of *Atheiſm*, whether the monſtrous production of a Jacobin Club, or the more pitiable error of a Mexican Indian." (Ib.)

Our author's idea of the "two witneſſes" is ſingular and ingenious. "They are," he ſays, "I will venture to pronounce, and can be nothing elſe, but the TWO TESTAMENTS, the Old and New." (P. 47.) He is ſurpriſed that this idea has eſcaped the commentators; for "theſe *two holy Prophets and oracles of God* alone," he thinks, "among all the *variety of things* upon the earth, can ſatisfy and fulfil the figurative deſcription of the text." Yet here too his reaſoning is more fanciful than ſolid. He takes the word Teſtament in the ſenſe of a *laſt will*; and argues that as this "bears witneſs to the mind and will of man," ſo "that which reveals and bears witneſs to the mind and will of God, is certainly *his witneſs*." (Ib.) He finds no difficulty in applying to theſe witneſſes the figures of the "two olive trees," and of the "two candleſticks" in verſe 4. They "prophecy in ſackcloth," becauſe "during the domination and perſecutions of the Mohammedan and Papal hierarchies, the pure truths of God, atteſted by them, have loſt great part of their weight and influence in the world." The "fire which proceedeth out of their mouth" (ver. 5.) is remorſe of conſcience. Their "power to ſhut Heaven" (ver. 6.) denotes famine; and that "over waters to turn them to blood," inſurrections, aſſaſſinations, and maſſacres.

Theſe witneſſes have power "to ſmite the earth with all manner of plagues," (v. 6.) on account of the ill uſage which they ſuffer.—

By

By the word *earth* our author underſtands "*one* wicked country or nation," and this one nation is France. Of this we ſhall by and bye have ample proofs. In the mean time he ſhews how the three kinds of puniſhments, inflicted by the witneſſes, have all been poured out on that profligate country. But," adds he, "*waters* in many parts of Scripture is made uſe of to ſignify *nations*." And have we not ſeen the horrid darkneſs of French anarchy and atheiſm overwhelming the different nations and tongues in Europe, uniting and compelling them into rebellions, revolutions, and wars, the moſt cruel and ſanguinary, by which millions have been deſtroyed, and their countries deluged in blood?" This might be allowed to paſs; but what follows diſplays great deficiency of judgment. Our author denies that thoſe plagues have fallen except on thoſe nations in which a majority of the people conſiſted of *Papiſts* and *Atheiſts*. And he aſks if they have "viſited Great Britain, Denmark, Sweden, Ruſſia, and Pruſſia?" Yet he himſelf, in different places, acknowledges that France has "carried deſtruction and conqueſt," into Holland and the Proteſtant Cantons of Switzerland, (Pp. 60. 155.) to which may now be added the Electorate of Hanover. But ſurely it will not be ſaid of thoſe countries that the majority of their people are either Papiſts or Atheiſts.

The ſeventh verſe of this eleventh chapter is a very important one, which Mr. G. undertakes to explain by anſwering the three following queſtions:—

"1. What political power did the Prophet intend to deſignate by the beaſt of the bottomleſs pit?"

"2. When, according to the prophecy, was it to aſcend on the earth, out of the bottomleſs pit?"

"3. What are we to underſtand by its making war againſt, and overcoming, and *killing* the two witneſſes of God?" (P. 61.)

The ſolution of the firſt queſtion is that by the beaſt of the bottomleſs pit is deſigned revolutionary France, which is alſo prefigured by the "little horn" of Daniel, and St. Paul's "Man of Sin." The evidence on which this concluſion is built we cannot analyſe. It conſiſts, to own the truth, of ſuch whimſical analogies as will not bear to be ſtrictly examined; and by purſuing a different train of ſuch analogies, which might eaſily be done with equal plauſibility, our author might have found this tremendous "beaſt" in the Emperor of Japan. That we may not be ſuſpected of doing our author injuſtice we ſhall give a ſpecimen of his reaſoning. "In deſcribing the Mohammedan power," he ſays, "the Prophet ſaw a ſtar fall from Heaven, who opened the bottomleſs pit, and let out a ſmoke as the ſmoke of a great furnace, which darkened the *ſun* and the *air*". (Rev. ix. 1, 2.) This is the text, now mark the comment: "to repreſent that the power foretold ſhould *pretend* that he obtained his revelation from God; and yet his doctrines ſhould be falſe and impious, and involve the revealed word of God (or the *Sun*), and the reaſon of man (*the air*) in complete ſenſual *darkneſs* and *ignorance*." (p. 61.)

Mr. G, we are perſuaded, has the honour of being the only interpreter who ever found *the air* employed in Scripture as a figure to denote *the reaſon of man.* We cannot reſiſt the temptation to exhibit yet another ſpecimen of our author's mode of expounding. The diſtinction laid down in the following paſſage, and the uſe that is made of it, are ſo truly curious that, as the paragraph is ſhort, we ſhall quote it entire.

" It is neceſſary to obſerve, as it leads to the firſt great feature in the deſcription of the French Republic, that the Prophets, when ſpeaking of their other beaſts, make uſe of the words 'come up,' 'appear,' and 'riſe,' in the world: but that the Prophet here informs us, that the 'beaſt of the bottomleſs pit' was to '*aſcend*,' to denote that its political prototype ſhould *gradually* and *imperceptibly* be riſing for ſome time, before it ſhould pour out its poiſonous principles, and commit its ravage and havoc on mankind; as the vapours, which are to form the cloud, gradually and imperceptibly 'aſcend' into the atmoſphere, until it is prepared to diſcharge its inundating ſtorms of rain, hail, thunder, and lightning, upon the earth. Here we have an undoubted alluſion to the manner in which the atheiſtical republic of France was to come. For it will preſently be ſeen, that it has long ſince been conceived, and gradually and imperceptibly, within the laſt century, growing to maturity, and is now brought forth in the ſight of all mankind." (Pp. 65, 66.)

By proceeding on ſuch principles as theſe it is certain that *quidlibet ex quolibet* may eaſily be proved. Yet our author gives a ſenſible, animated, and conciſe, hiſtorical ſketch of the riſe, progreſs, and enormous crimes, of Revolutionary France, which is followed by an excellent addreſs to Britons, warmly exhorting them to cultivate loyalty, religion, and virtue. In the courſe of this ſketch; he falls into ſeveral miſtakes, which ſhew how ready his imagination always was to run away with his judgement. Mr. G.'s manner, indeed, is peculiarly marked by a conſtant effort to overcharge his pictures. In ſupport of his preſent purpoſe, whatever it is, he perpetually employs the ſtrongeſt language and moſt unqualified aſſertions, which, in other parts of his book, he contradicts without ceremony when his object is different. Of his miſtakes in the preſent caſe we ſhall mention two, which are ſomewhat remarkable. Speaking of the ſupport which the kings of France formerly gave to the Pope, in conſequence of which they were honoured with the title of the "Eldeſt Son of the Church," he ſays that their BELIEF of the Pope's infallibility was a "flat denial of God's ſupremacy, by an unqualified aſſertion of the Pope's being equal to him." (p. 68.) But, not to inſiſt on the oddneſs of this language, the affirmation is not true. The moſt ſtrenuous defender of the Pope's infallibility never ſuppoſed him equal to God, from whom his infallibility was derived. The ſecond miſtake is ſtill more curious. The combination againſt religion, formed by Voltaire, D'Alembert, Diderot, and their diſciples, was "joined," he ſays, "by the Sceptic, Spinoſiſt, Materialiſt, Fataliſt, and the higher Atheiſtical orders of the *occult lodges of Free Maſonry*; thoſe dark caverns,

verns, where the 'myſtery of iniquity' has *for ages* been concealed under the moſt horrid and inviolable oaths; oaths inviolable only through the dread of tremendous execrations and threatened death! thoſe dark and unfathomable gulphs of treaſon, poiſon, aſſaſſination, and murder." (p. 69.) Without intending any offence to Free-Maſons, we may be permitted to own that for their order we have no profound veneration; but the charge which is here exhibited againſt them is equally abſurd and unjuſt. Far from thinking that, *for ages*, they meditated nothing in their lodges but "treaſon, poiſon, aſſaſſination, and murder," we are perfectly ſatisfied that, for ages, they have been a ſociety of very innocent and jovial triflers, who amuſed themſelves by laughing at the curioſity of the ignorant and uninitiated with regard to their pretended myſteries, but who entertained no ill deſigns againſt either God or man. It was not till very lately, we believe, that the Maſon lodges were converted to the diabolical purpoſes which Mr. G. has reprobated with ſuch merited abhorrence. The uſe, however, which was certainly made of them by the infernal conſpirators againſt religion and government, has, we freely acknowledge, inſpired us with an inveterate diſlike to all ſecret ſocieties, from which, indeed, we conceive that every good man and every loyal ſubject is indiſpenſibly bound to withdraw himſelf. For their exiſtence no valid argument can be brought. If of ſuch ſocieties the principles be good, why are they to be concealed, and involved in myſtery? And, unqueſtionably, if the members of any aſſociation refuſe to ſatisfy the public with regard to their principles, that aſſociation becomes, by the very act of refuſal, an object of reaſonable ſuſpicion, and ought inſtantly, under the ſevereſt penalties, to be ſuppreſſed by the legiſlature.

With regard to the ſecond of the above three queſtions, our author obſerves that the Gentiles, or Popiſh and Mohammedan apoſtaſies as he calls them, were to "tread the holy city," or the church, "under foot," and that the two witneſſes were to "prophecy in ſackcloth" for the ſame period of 1260 years. "When they ſhall have *nearly* finiſhed their teſtimony, (ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν), the beaſt ſhall aſcend." The only difficulty then, is to determine when theſe apoſtaſies began. Some date the commencement of the Papal power from A. D. 456, ſome from 756, and Biſhop Newton from 727. Mr. G. dates it from 606, when Boniface, Biſhop of Rome, obtained from Phocas a commiſſion of Univerſal Biſhop, with a grant of the Pantheon, to the images in which of the heathen gods and goddeſſes he gave the names of ſaints and martyrs, commanding them to be worſhipped. The very ſame year gave riſe to the Mohammedan apoſtaſy. The witneſſes, therefore, "have now (i. e. in 1801) propheſied in ſackcloth 1195 years of the 1260; ſo that there are only 65 years to come. "This," he ſays, "is a very ſmall proportion of 1260 years, ſo that it may, with ſtrict propriety and truth, be ſaid that they have now *nearly* finiſhed their teſtimony: and therefore *this* is the true time foretold, by the prophet, when the beaſt is to aſcend from the bottom-

leſs pit, or the atheiſtical power, metaphorically deſcribed by it, is to appear in the world." (p. 89.)

The third queſtion is anſwered by referring to the methods employed, by the revolutionary power in France, "not only to oppoſe, but utterly to efface from the minds of the people the truths atteſted by the two Teſtaments." Of theſe impious proceedings the author exhibits a lively picture. He mentions the publication of obſcene ſongs, caricatures, journals, pamphlets, and farces innumerable, in which the doctrines of religion were ridiculed; the national catechiſm, in which the conſtitution of the republic was ſubſtituted for the Supreme Being; the ſale, or converſion to moſt infamous uſes, of all places of public worſhip; the digging up of cemeteries, and making ſaltpetre from their contents; the baniſhment or maſſacre of the clergy; the murder *en maſſe*, by hundreds at a time, of all who dared to profeſs the faith of their anceſtors; the ſolemn abjuration, in the boſom of the convention, by Gobet, and his infamous clergy; the ſubſequent grand proceſſion of the Convention to the Church of Saint Genevieve, new chriſtened the Pantheon; their deification of *human reaſon*, repreſented by the whore of Hebert, to whom, when ſeated on a ſplendid throne, the revolutionary prieſts burnt incenſe, while the conſtituted authorities, and an innumerable multitude of people, proſtrated themſelves before this vile proſtitute: and, laſtly, "that the prophecy," ſays Mr. G. "reſpecting the *conqueſt* and *death* of the two witneſſes, might *literally*, as well as figuratively, be fulfilled, the commiſſioners of the convention dreſſed up *an aſs*, and loading it with the ſymbols of Chriſtianity led it in mock proceſſion, with the Old and New Teſtament tied to its tail, and burned them to aſhes, amidſt the blaſphemous ſhouts and acclamations of the deluded multitude." (Pp. 91. 94.)

The horror with which Mr. G. contemplated theſe ſhocking tranſactions does him the higheſt honour. But his readers, we ſuſpect, will not be of opinion that he has been very fortunate in adjuſting the particular circumſtances of the prophecy with regard to the witneſſes to his own ſcheme. On the 8th verſe of this 11th chapter we have ſome very curious and apparently whimſical obſervations. "It is here," he ſays, "not unworthy of remark that the Prophet does not ſay that *the two witneſſes themſelves ſhall be dead*, but only that their *dead bodies* ſhall lie in the ſtreet of the great city." (p. 94.) To talk of the *dead body of a man who is not himſelf dead* appears to us to be arrant nonſenſe. By the *bodies* of the witneſſes, however, our author underſtands the principal and leading doctrines of Chriſtianity, ſuch as the being of God, the fall of man, and his redemption by Chriſt: "for the body of a man or animal," he ſays, "is its chief and *principal* part, containing the heart and other vital parts of the ſyſtem! Only ſuch fundamental truths as the foregoing could, he thinks, be ſaid to be *killed* and remain *dead* in the *great city*. For," adds he, "we well know that there are many other truths of leſs magnitude and importance, atteſted by the two witneſſes, which have never generally,

rally, and scarcely at all prevailed in Papal France, but which have been either smothered or repelled by Popish superstition and idolatry: and of course that *which never existed cannot be killed*, nor with propriety be said to have *a dead body*." (p. 95.) This is, surely, a mass of inextricable confusion. And how could it escape Mr. Galloway that, in the verse immediately preceding, it is foretold that "the beast" shall overcome the witnesses, and "KILL THEM?"

Our author's system necessarily requires that by the *great city* we should understand Paris; and his proofs that this is the city intended are also very curious. Former commentators have supposed it to be Rome. But Rome, he says, is, comparatively, a small city, which does not contain 150,000 inhabitants. "The great city," too, "is spiritually called Sodom and Egypt, where also our Lord was crucified." The first part of this description must allude "to some great city, remarkable among its contemporaries for the like depravity and wilful ignorance of the true God," which existed in Sodom and Egypt. But "Papal Rome," our author alleges, in opposition to almost all the Protestant commentators, "has been remarkable among its neighbours for neither." As to the second character of this "great city" that it was to be the scene of our Lord's spiritual crucifixion, "Nothing," our author says, "that has ever happened in Rome bears the least analogy to this significant and distinguishing mark."—(Pp. 96, 97.) But the whole description, he strenuously contends, is applicable to Paris and to no other city.

From the above assertions in favour of Rome our readers might be apt to suspect Mr. G. of being a Roman Catholic; but with great injustice. In other parts of his book he speaks of the Romish Church in language as bitter as was ever employed by the most zealous Puritan. Her faith is a *wicked* and *idolatrous superstition* (p. 74.); the Pope and his adherents have been punished by the instrumentality of France, "for their wicked apostacy, and unceasing enmity to the Church of Christ" (p. 114.); and "the Papal hierarchy is one of the greatest and most unrelenting enemies of the Church of Christ."—(p. 117.) This strange inconsistency is an instance of that propensity, in our author, of which we have already taken notice, to overload his *present* pictures of things, without reflecting how he has drawn the same objects elsewhere. To *unity of design* he is frequently so inattentive, that we are often under the absolute necessity of calling in question either the power of his memory or the soundness of his judgement.

The dead bodies of the witnesses were to be exposed for "three days and a half," (v. 9.), which mean three years and a half in prophetic language. At the end of this time, "the spirit of life from God entered into them and they stood upon their feet." (v. 11.)—Here the event most happily coincides with Mr. G.'s hypothesis. The period commences from the final exile and massacre of the clergy about the latter end of September, 1792, and ends with the decree for the toleration of all kinds of religion in the latter end of March, 1794.

Of

Of one circumſtance in the prophecy concerning the witneſſes Mr. G. gives an interpretation the moſt extraordinary and viſionary perhaps which ever entered into the imagination of man. "They," it is ſaid, "of the people, and kindreds, and tongues, and nations, ſhall not ſuffer their dead bodies to be put in graves." (v. 9.) The refuſal of burial has univerſally been regarded as the higheſt and moſt brutal indignity which an enemy can inflict; and, unqueſtionably, this was the idea which the Prophet intended to convey. But this indignity Mr. G. converts into an honour. The people did not "ſuffer," he ſays, "the divine truths revealed by the two Teſtaments to be utterly loſt and forgotten, for ever ſince that expulſion of the clergy, we have ſeen inſurrections and civil wars, carried on by the people of La Vendée, of Toulon, by the Chouans, &c. in defence of the truths of the *two Teſtaments*, and a formidable combination of the powers of Europe againſt their murderers." (p. 96.).

With the expoſition by which the two witneſſes are made to repreſent the Old and New Teſtaments, our author is evidently delighted; yet he ſoon abandons it. In his explanation of the 12th verſe, the witneſſes mean *the Church!* "Here he [St. John] figuratively repreſents God, who had thus delivered *the church* from her enemies, as inviting her to 'come up to Heaven;' that is, to reform her life and manners, by doubling her diligence in ſearching the *Scriptures*, &c." (p. 109.) He has been led, he ſays, to put this conſtruction on the text, by conſidering that *Heaven* is often uſed to denote the ſtate or manſions of the bleſſed in the kingdom of Chriſt. "And, here we are told that 'a *great* voice,' the voice of God himſelf, calls upon the 'two witneſſes,' or *the church*, to aſcend up to Heaven; and it is ſaid that it ſhall aſcend accordingly; that is it ſhall be prepared, purified, and reformed, both in doctrine and [in] practice; or, as the Prophet deſcribes it in another place, 'make herſelf ready' to enter the kingdom of Chriſt upon earth:" that is, as it afterwards appears, to reign with Chriſt during the Millennium. (p. 110.) But at what particular time this happy reformation ſhall take place our author does not take upon him to determine. In the genuine ſpirit of piety, however, he exhorts all men to prepare themſelves for "that great day of God Almighty." (Rev. xvi. 14.)

In Mr. G.'s explanation of the remainder of this chapter there is nothing particular; but the twelfth chapter furniſhes a ſingular diſplay of his powers as a commentator. Biſhop Newton and others were of opinion that St. John here reſumes the hiſtory of the church, from the beginning; but this, our author thinks, is an error. He is perſuaded that it refers to no events antecedent to the fourth century, and for this perſuaſion he aſſigns his reaſons: but the queſtion is not of material conſequence. "There appeared," ſays St. John, "a great wonder in Heaven; a woman cloathed with the ſun, &c." (v. 1.)—Theſe words accurately, our author contends, deſcribe the ſtate of the church after the time of Conſtantine. She is *clothed* with the *ſun*, becauſe ſhe was then *protected* by the light of the revealed word of God,

and

and by the greateſt prince or empire in the world: "for *to clothe*," adds the author, "is to protect from the inclemency of the weather." "She has the *moon* under her feet," to ſignify her victory over *Pagan idolatry*; the moon being, in the eſtimation of our author, "a proper type for that wicked ſuperſtition." The moon is here explained by Biſhop Newton to mean "the Jewiſh new-moons and feſtivals, as well as all ſublunary things." But we ſhall ſtate the ground of Mr. G.'s opinion in his own words. "For as the moon, although deriving light from the great luminary of the world, yet affords only a *dim, faint, darkiſh light*; ſo heathen idolatry, though derived originally from the belief in a God, yet is ſo *obſcured* and *corrupted* by polytheiſm, that it is only a faint and very imperfect light, to direct the reaſon and conſciences of men in the paths of truth and religion. Indeed the Prophet, in divers other places, carries this beautiful allegory yet farther, and compares atheiſm (that abandoned black ſyſtem of darkneſs, which admits of no divine light or truth whatever) unto the *earth*, becauſe that body is impenetrable to, and incapable of receiving, the rays of light, or of reflecting them when caſt upon it." (Pp. 123, 124.) That the earth can neither receive nor reflect the rays of the ſun is, we apprehend, a very uncommon tenet in philoſophy; but it is a very favourite notion of our author, (ſee Pp. 142. 148. 167.) The "crown of twelve ſtars" on the woman's head, is rightly conſidered as an emblem of the church's triumph under the twelve apoſtles.—But one of the reaſons alleged by Mr. Galloway why this deſcription cannot be applied to the church before the time of Conſtantine is ſuch as, we conceive, no man who has been properly inſtructed in the ſimpleſt elements of her conſtitution can poſſibly ſubſcribe to. Until then he affirms that ſhe was not "entitled to wear a crown of twelve ſtars, inaſmuch as ſhe had no where eſtabliſhed her religion." (p. 124.) That our author here means a *political* eſtabliſhment is evident: but the church of Chriſt was never more glorious than previouſly to the time when ſuch eſtabliſhment was conferred on her.

Our author's expoſition of the remainder of this chapter is "confuſion worſe confounded." The woman, that is the church, is repreſented as "being with child, crying, travailing in birth, and pained to be delivered." (v. 2.) She afterwards brings forth "a man child." (v. 5.) Theſe figures are well calculated to denote the labour and efforts exerted by the church in bringing mankind to the faith of Chriſt, and it is in alluſion to them that we commonly ſpeak of the church as our MOTHER. Agreeably to this analogy, our author rightly explains theſe words of Iſaiah: "For as ſoon as Zion travailed, ſhe brought forth her children;"—"that is," ſays he, "made many converts." (p. 125.) But he ſoon deſerts this ſound and ſober mode of interpretation for chimerical reveries by which the whole harmony and conſiſtency of the Prophet's imagery are converted into the moſt grating diſcord. He thinks that in the fourth century, the woman, "having miſtaken her reckoning, cried to be delivered before her *full time*." (p. 126.) This full time did not arrive till the

ſeventh

ſeventh century. Then ſhe was delivered; but Mr. G.'s idea of this delivery is inconceivably abſurd. "The natural and full time of a woman," he very juſtly obſerves, "is when ſhe has brought her child to a certain degree of maturity, after which ſhe becomes unfit, and no longer able to ſuſtain and bear her burden, and is therefore *delivered of it.*" (p. 131.) "But in the ſeventh century, the church, by falling into falſe doctrines, and abominable hereſies and ſchiſms, and, at length, into Mohammedan and Papal ſuperſtitions, became no longer fit or capable of diſcharging her truſt, and ſupporting the labour of propagating the word of God, and therefore was delivered of it." (p. 134, alſo 127 and 131.) Our author ſeems not to have been aware that he was here confounding a natural birth with a morbid abortion. For the woman, according to him, was delivered, not becauſe the fœtus was arrived at maturity, but becauſe the mother's conſtitution becoming unſound, ſhe was incapable of ſupplying it with wholeſome nouriſhment, and bringing it to perfection.

This, however, is ſober and chaſtiſed interpretation compared with Mr. G.'s flights of fancy reſpecting the *man-child* brought forth by the church. This man-child has generally been regarded as a type of the proſelytes gained to Chriſtianity by her labours and zeal. "My little children," ſays St. Paul to the Galatians (iv. 19.) "of whom I travail in birth again, until Chriſt be formed in you." The Prophet has, by the moſt judicious commentators, been thought particularly to allude, in this paſſage, to Conſtantine the Great. Our author's reaſons for rejecting this opinion are ſo inexpreſſibly curious, that, reſtricted as our limits are, we cannot reſolve to withhold them from our readers. "I will venture to aſſert," he ſays, "that there are no figures in the prophecies, which are not *natural* and *perfect*. To make *a woman with child, travailing in birth, and bringing forth*, a perfect figure, the child muſt be *brought forth, and delivered* OUT *of the thing typified*; but how they have contrived to bring this Emperor forth, or to deliver the church of him as a woman brings forth, or is delivered of a child *out of herſelf*, I cannot imagine. Yet this is the plain meaning of the text. It is true that ſhe brought over this Emperor from Paganiſm into herſelf, into her own faith, as ſhe had brought over millions before; but ſhe never brought him forth, nor was ever delivered of him, as a woman is delivered of a child *out of herſelf*, becauſe" [mark the reaſon] "he never returned to Pagan idolatry, but died a member within the Chriſtian pale." (Pp. 131, 132.) If this criticiſm be juſt, the language both of ſcripture and of common life, which calls all true Chriſtians children of the church, is ſingularly abſurd: for the church can, according to Mr. G.'s notion, have no true children but ſuch as have apoſtatized from her faith. Our author's ſecond reaſon is ſtill more romantic. "The child to be brought forth by the church," he ſays, "is not deſcribed as a *male* child or infant, but as a MAN-CHILD; a *child* in a ſtate of *manhood* at the time of its birth, to denote that it ſhould be *ſtrong* and *powerful*, and as eſſentially ſo when *born*, as it would *ever* be; a mark which

which," as the author justly observes, "will apply to no *temporal* prince, or *human* creature." To our learned readers we need not remark that the words of the original, και ἔτεκεν υἱον ἄρρενα, simply signify that the woman brought forth *a male child*. But although our ingenious author, we suspect, was not qualified to consult the original, a man of a less impetuous imagination would have easily discovered, that from the English translation he inferred too much; because, to whatever extent the word MAN might be construed to favour his conclusion, to the very same extent the word CHILD clearly militated against it.

This *man child*, in Mr. G.'s idea, is "the word of God, or the gospel of Christ;" an idea which he endeavours to confirm by several texts of scripture, relating to subjects altogether different. How the church was delivered of the *word of God*, "as a woman is delivered of a child out of herself," it would probably have been useless to ask him; for he, probably, had never asked himself. But, however this may be, "a great red dragon stood before the woman, for to devour her child as soon as it was born." (verses 3. and 4.) The dragon has been generally regarded as the type of Pagan imperial Rome; but Mr. G., as his scheme requires, contends for Rome Papal, to which he shews that all the attributes of the dragon agree, and particularly his *tail*, "which," he says, "being the basest and filthiest part of an animal, is here used as a symbol for her foul superstition, which she had now," i. e. in the 7th century, "firmly established." (p. 130.)

(To be concluded in our next.)

Guthrie's Tour through the Crimea.

(Concluded from p. 169.)

OUR fair traveller having described the ancient and modern commerce of the Euxine and of the city of Theodocia, its grand mart, called by the Tartars, Caffa, gives a curious account of a species of *slave-trade*, very different from that which has so frequently occupied the attention, and excited the lamentations, of philanthropists and sectaries in this country. "As I am sure," she says, "that a *mistress-market* must be a curious subject to the polished nations of Europe, I shall give a specimen of the manner in which it is carried on, in the very words of Mr. Keelman, the German merchant, mentioned in my last."

"'The fair Circassians,' says Mr. Keelman, 'of whom three were offered me for sale in 1768, were brought from their own chamber into mine (as we all lodged in the same inn), one after another, by the Armenian merchant who had to dispose of them. The first was very well dressed, and had her face covered in the Oriental style. She kissed my hand by order of her master, and then walked backward and forward in the room, to shew me her fine shape, her pretty small foot, and her elegant carriage. She next lifted up her veil, and absolutely surprised me by her extreme beauty. Her hair was fair, with fine large blue eyes; her nose a little aquiline, with

pouting red lips. Her features were regular, her complexion fair and delicate, and her cheeks covered with a fine natural vermillion, of which she took care to convince me by rubbing them hard with a cloth. Her neck I thought a little too long; but, to make amends, the fineſt boſom and teeth in the world ſet off the other charms of this beautiful ſlave, for whom the Armenian aſked 4000 Turkiſh piaſtres, but permitted me to feel her pulſe, to convince myſelf that ſhe was in perfect health; after which ſhe was ordered away, when the merchant aſſured me that ſhe was a pure virgin of 18 years of age.'

" He next offered him two others, older, and leſs handſome, at 3000 piaſtres for the two; but theſe I ſhall not follow Mr. Keelman in deſcribing, as I am pretty ſure that you would not have been a purchaſer any more than the honeſt German; who, however, ſeems to have ſet a proper value on the youth and beauty of the firſt, although 'her neck was a little too long" for his taſte.

" I was more ſurpriſed, probably, than I ought to have been, (as common uſage renders every thing familiar,) at the perfect indifference with which the inhabitants of Caffa behold this traffic in beauty that had ſhocked me ſo much, and at their aſſuring me, when I ſeemed affected at the practice, that it was the only method which parents had of bettering the ſtate of their handſome daughters, *deſtined at all events to the haram*; for that the rich Aſiatic gentleman, who pays 4000 piaſtres for a beautiful miſtreſs, treats and prizes her as an earthly houri, in perfect conviction that his ſucceſs with the houries of Paradiſe entirely depends on his behaviour to the ſiſterhood on earth, who will bear teſtimony againſt him in caſe of ill uſage; in ſhort, that, by being diſpoſed of to rich muſſulmen, they were ſure to live in affluence and eaſe the reſt of their days, and in a ſtate by no means degrading in Mahometan countries, where their Prophet has permitted the ſeraglio. But that, on the contrary, if they fell into the hands of their own feudal lords, the barbarous inhabitants of their own native mountains, which it is very difficult for beauty to eſcape, their lot was comparatively wretched, as thoſe rude chieftains have very little of either reſpect or generoſity toward the fair ſex. Such is the opinion of the Crim Tartars on this curious ſubject; who, being Mahometans, have harams themſelves, and treat their women as reſpectfully as any nation in Aſia.

" However, notwithſtanding all this fine Mahometan reaſoning, which ſeems to put both Turk and Tartar conſciences perfectly at eaſe, how much are we inhabitants of the poliſhed countries of Europe ſhocked at the horrible practice of parents ſelling their own children! though I am afraid it was once but too common every where, and that it is attached to a certain ſtate of civil ſociety, which does not abandon it till it arrives at a conſiderable degree of civilization. I think that you will allow my remark to be well founded, when you conſider, that ſo late as the year 1015,* you made an expreſs law in England to prevent parents ſelling their own children.

" But that this practice was of very high antiquity, we have many proofs; and it muſt have been widely ſpread among different nations, as we read of Solomon's† haram being filled with the daughters of the Moabites, Ammonites,

" * See Guthrie's Table of Extraordinary Events appended to his Geography."

" † The fame of this wiſe ſovereign muſt have ſpread far indeed, when we

monites, Edomites, Zidonions, and Hittites, &c. to the amount of 300, certainly all purchaſed, and moſt probably from their parents; as you have proved, in your 'Ruſſian Antiquities,' that even wives were bought in remote antiquity, before the modern practice was introduced of giving a dowry with a pretty daughter to get her off your hands.

"If it was the uſage in the time of Solomon* to purchaſe wives as well as concubines, how very extenſive muſt the cuſtom of parents ſelling their children have been, only judging from the 700 ſpouſes of that ſame monarch, who muſt, like his concubines, have come from various countries, if the accuſation of Ezra the Jewiſh extractor be well founded, who lays to the charge of his Pagan *wives*, their having engaged the King to worſhip Aſhtoreth, Milcom, Chemoſh, and Molech, probably idols of different nations!

"This long inquiry into the cuſtoms of antiquity, before the Chriſtian religion had made ſuch practices criminal, you will eaſily perceive is to enable us to judge with candour of uſages that we find in our travels, ſtill exiſting among men, probably much in the ſame ſtate of civil ſociety as when they were practiſed of old, even by the Jews, the moſt learned and poliſhed nation of early times; and to ſhew that, although we ſhudder with horror in all the pride of our ſuperior lights and cultivated feelings, at uſages ſo repugnant to our own ſentiments and ways of thinking, ſtill we ſhould not too harſhly condemn thoſe who practiſe them, without entering into the different points of view in which they may be ſeen by the inhabitants of the Taurida, Turkey, or any other country where men are led by many concurring cauſes to think differently from ourſelves."

The uſual good ſenſe of the author is diſplayed in theſe obſervations, to which we ſhall ſubjoin other reflections on the ſame ſubject, which occur in ſubſequent parts of her tour.

"Beſide the many articles of merchandiſe already enumerated, it muſt be remembered, that in the time of the Romans Caffa had not as yet run away with the ſlave-trade from this ancient market, nor ingroſſed the ſale of Circaſſian beauty, then diſpoſed of in what may be called their own port, from its greater vicinity to the native abode of the fair Tſherkeſſes, (their real name,) deſtined in all ages to be an article of commerce, by Chriſtians as well as Pagans. I muſt own, that I ſhould be curious to ſee whether your Britiſh philanthropiſts, who have made ſuch a noiſe about the trade in negroes, would as obſtinately oppoſe the importation of fair Circaſſians, if your ſhips ſhould reſort to the Euxine for a cargo, inſtead of the coaſt of Africa, and furniſh thoſe ſturdy moraliſts with lovely handmaids?

"My joke, you know, I muſt always have; and ſurely it is excuſable on

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we find Mr. Bruce proving, from the archives of Abyſſinia, that Sheba, or Saba, queen of the Eaſt, left her gold and ivory country (which our traveller diſcovered) to procure a race of Solomons for the throne of Abyſſinia, and which they ſtill occupy to this day. EDITOR."

"* There can be no doubt that the ſlave-trade at large is of high antiquity, as it is often mentioned in the Bible, the moſt ancient of all written records:—Joſeph was ſold to ſlave-merchants, and the Prophet Ezekiel, in chap. xxvii. mentions the great trade in ſlaves which was carried on by the Greeks."

taking leave of the eaſtern coaſt of the Black Sea, where I have been ſo long engaged in ſerious commerce. Adieu."

We ſhall not undertake to anſwer this queſtion for our philanthropiſts. Our author, who writes ſo ſeriouſly, and ſo well, on all the ſubjects which ſhe diſcuſſes, is ſurely entitled to her joke. Beſides, in our opinion, it could not be indulged more opportunely, nor applied more juſtly. Dulce eſt deſipere in loco. Her laſt obſervations on the ſlave-trade occur in her ninetieth letter.

"Before quitting the north coaſt of the Euxine, where we find the ſlave-trade exiſting at ſo early a period, (the great topic of diſpute in our own times,) it may be worth while to obſerve, that Strabo, like ſome of our modern philoſophers, aſſerts that it was introduced by the more poliſhed nations; and is particularly ſevere on the Greeks for having corrupted the ſimple manners of the Abien, or milk-eating, Scythians, as he calls them, given them artificial wants, and taught them the traffic in ſlaves to ſatisfy them: exactly the accuſation brought at the end of the 18th century againſt the poliſhed nations of Europe, particularly the Engliſh. This, however, is more plauſible than true; for, although the Scythians may have had no market for their ſlaves before the Greeks furniſhed one, yet we know, from Herodotus, that all the men of conſequence, of paſtoral property among them, were ſerved by ſlaves long before the arrival of the Greeks in the Euxine; nay, the well-known ſtory of the manner in which the Scythians vanquiſhed their ſlaves, who had ſeized on their wives and flocks, during a long expedition into Aſia, confirms the fact; viz. by attacking them with their whips, the common inſtrument of their correction, which quickly reminded them of their ſervile condition, and brought them to a ſenſe of their duty to their maſters; while ſome ancient authors ſtill go farther, and aſſert that thoſe ſlaves, deſtined for the domeſtic drudgery of milking the Scythian cattle, were deprived of ſight, to make them more attentive to that duty, and give up all thoughts of eſcape; ſo that thoſe ſurely could not be intended for the Grecian market.

"On the other hand, it is certain, that the Greeks, Romans, and all the poliſhed nations of antiquity, were ſerved by ſlaves, whom they uſed harſhly enough, while they themſelves made the bleſſing of liberty their common theme.* Nay, ſuch has been the inconſiſtent conduct of men in all ages, that we have ſeen in our own times thoſe who talked loudeſt of liberty, and the rights of the human ſpecies, while oppreſſed themſelves, become the moſt terrible oppreſſors in turn, when they acquired the power of making their countrymen free, and realizing their favourite form of government."

On her return, ſhe met with an Engliſhman who had eſtabliſhed his reſidence in a delightful valley, ſurrounded by the lofty mountains of the Taurida.

"* We are told by Plutarch, in his Life of Cato the Cenſor, that this famous republican recommended to ſell old ſlaves paſt the age of labour, and not to feed uſeleſs people; and endeavoured to keep up eternal ill blood among thoſe unhappy men, who had the misfortune to belong to himſelf, leſt, if friendſhip reigned among them, they ſhould plot againſt their tyrannic maſter, who beat them ſeverely when his company were gone, if any thing was wrong at table."

"Aſter

"After writing my last letter, we set out once more for Sympheropol; as it is from that new Tauric capital that we are to take our final departure from the fine mountainous part of the peninsula; and how much did I regret your not being of the party, when we discovered, in a charming valley on the road, a little hermitage sweetly situated on the murmuring Alma, inhabited by a hospitable Englishman named Willis, who gave us a good dinner, and a hearty welcome, in a spacious hall, formed by a clump of venerable oaks, that kindly unite their lofty branches to construct such a dining-room, as was worthy of the roast-beef and plumb-pludding which graced the table.

"This British original has bought himself a Tartar wife (from the humble class of Tauric shepherds) for a cow and a few sheep, according to the custom of the country; with whom he lives contented and retired on the banks of the crystal Alma, which runs through his estate.

"You would, of course, suppose from the diminutive size of his hermitage (which fortunately obliges him to entertain travellers out of doors, in the Druidical hall just described) that his estate is upon the same scale; but that is by no means the case, for his domain is as large as his cottage is small, and famous as a winter pasture for the valuable breed of Tauric sheep, that here find shelter in a warm valley during the hardest weather of this climate; a circumstance which alone brings him a sufficient revenue, without either care or labour; so that he is at liberty to tune his oaten-reed and loll out the day, at the side of his fine purling stream, which, I believe, is pretty nearly the way in which this eccentric being spends his time. But to return to our green hall. Our dinner was enlivened by a serenade of Tartar music, which, together with the fine prospect through the foliated pillars of the banqueting-room; the mildness of the air; the fragrance of surrounding flowers, all planted by our host's own hand; the presence of his timid spouse, who occasionally stole a look at us, produced all together one of the most agreeable and curious repasts that I ever partook of. The company of his Tartar wife at table was, however, a very uncommon circumstance, and cost him no little trouble to bring about; as, on the first noise produced by the arrival of strangers, she flies to cover like a hare, and is obliged to be sought for much in the same manner as that timid animal; for it really seemed to be the lady's favourite dog that ran before Mr. Willis and pointed out the retreat of his mistress in the garden, when he wished to present her to the company, contrary to the custom of her country, where it is a disgrace for a woman to shew her face to any other man than her husband.*

"She is a very well-looking young woman, though of swarthy complexion; and became by degrees sufficiently at her ease to articulate the few English words which she had learned of the civil complimentary kind."

If the gloom, which at present obscures the political hemisphere of Europe, and which seems daily to thicken, should not soon be dispelled, many an Englishman may sigh for such a retreat as the hermitage of Mr. Willis, though probably not for such a companion. Of the manners, customs, &c. of the inhabitants of the Taurida, we have the following account:

"* You must remember a king of the opposite coast of Asia Minor, whom his wife caused to be murdered for shewing her unveiled charms to a friend."

"Although all the native inhabitants are included in the general name of Crim Tartars, and all ſpeak nearly the ſame language, ſtill there appears to be three different races of men even among the Tartars; and each to be diſtinctly marked by their features, independent of the Greeks, Armenians, Jews, &c. diſtinguiſhed by religion, manners, and every thing elſe, from the natives of Scythian origin.

"For example: on entering the peninſula, you find in the ſtept, or deſert, the Hunniſh or Kalmouk face, diſtinguiſhed by high cheek bones; little oblique eyes ſunk into the head, which is large in proportion to the body; high ſhoulders; bad legs; ſwarthy complexion; black hair, with little or no beard; in ſhort, the frightful ſqueaking Huns of ancient authors, who committed ſuch horrible ravages in Europe in old times, and compared with whom the Goths, Vandals, &c. were civilized nations. Theſe people are then, very probably, a remnant of the Kozares who anciently poſſeſſed the Taurida, and whom all agree to have been of Hunniſh origin.

"The ſecond race of men that ſeemed to me different from the Crim Tartars, we found in the mountains, with a full, round, and rather ruddy face, and ſtout well-made bodies; theſe, poſſibly, are the remains of the Goths, who maintained a highland principality there till the Turkiſh conqueſt.

"The third and laſt variety of the human ſpecies are the real Crim Tartars, who inhabit the vallies and other parts of the low country, and are diſtinguiſhed by a dark complexion, and a rather longiſh face, with features much more reſembling the European than the frightful Kalmouk; while their figure altogether has nothing of deformity about it. However, I muſt once more remind you, that theſe obſervations are merely the reſult of my own remarks; ſo that I will not anſwer for other travellers ſeeing the natives in the ſame point of view; and you muſt likewiſe remember that I do not include under this head the Armenians, Greeks, Jews, &c. although naturalized in this peninſula for ages; as they ſtill preſerve their national religion, cuſtoms, &c. &c. and do not ſeem to have mixed their blood in any conſiderable degree with the Tartars.

Dress of the Crim Tartars.

"The men wear the caſtan, or long eaſtern garb, over a ſhorter tunic, that ſerves for the waiſtcoat in uſe with the Turks, Perſians, Ruſſians, &c. tied round the middle by a ſaſh, or kouſak, the zona of the Ancients; with a pair of looſe drawers and boots; and under all a ſhirt of coloured ſilk and cotton, commonly ſtriped, like the figures ſketched by Bruce (playing on harps) in the caves of Egyptian Thebes. Their arms conſiſt of a ſabre, dagger, and *piſtols*; ſometimes alſo a *gun:* modern inſtruments of deſtruction which have now ſupplanted the old Scythian bow.

"As to the women's dreſs, it much reſembles that of the Turks; and, indeed, if the Oriental and Byzantine authors be founded in aſſerting that the Turks and Tartars are the ſame people, the exact ſimilitude of the female garb will be eaſily believed and accounted for.

Houses.

"The Tartar houſes are of one ſtorey, conſtructed of ſtone, cemented together by a calcareous clay, and covered with tiles. Toward the ſtreet they have no windows; polygamy, and its natural conſequence, jealouſy, having turned the façade of Tauric dwellings to the inner court, where the women may breathe the freſh air through muſlin blinds."

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The ſeventy-ninth letter contains ſome few remarks on the mountains of Caucaſus, which extend from the vicinity of the river Cuban to the Caſpian Sea, preſenting both to the natural hiſtorian and the philoſopher very intereſting phenomena.

"The firſt that it falls into the nature of my plan to take notice of here, are ſome curious cuſtoms of the celebrated Circaſſians, more eſpecially as they inhabit that part of the Caucaſus which was anciently the country of the Amazons, and may therefore ſerve to throw ſome light on the ancient fables concerning that nation of warlike ladies; for, in fact, to this day, a traveller finds there the women living ſeparately from the men, to all appearance at leaſt; and as, even in modern battles between the different Caucaſian nations, theſe inſulated viragoes have been found among the ſlain completely clad in armour, (See Mr. Ellis's Memoir accompanying his Map of theſe mountains,) a ſtranger, with but a little turn to the marvellous in his diſpoſition, might ſtill imagine that he had diſcovered a community of warlike females, dwelling diſtinct from the men, and only admitting their viſits to prevent the total extinction of their Amazon ſtate; for, in reality, all this appears on the face of the caſe, and requires the following explanation to induce a different opinion of the whole:

"Firſt, by an old eſtabliſhed cuſtom among the Circaſſians, the men ſteal in like midnight thieves to cohabit with their wives, who live perfectly alone and ſeparated from the men, without even a male child under their care; while it is a great diſgrace to the men to be caught, or even ſeen, on ſuch viſits.

"Secondly, every boy is removed from his mother as ſoon as born, to be educated ſolely by the men, in order to his becoming a bold ſoldier, and an expert thief; which here, as in ancient Sparta, is a high qualification; and to be detected in the act, a great ſhame.

"Now, I cannot help thinking, that any traveller, conſidering with attention theſe *cuſtoms*, ſtill exiſting among the Circaſſians in the ancient country of the Amazons, muſt readily diſcover in them the origin of the Grecian fables concerning thoſe famous ladies of antiquity; and, indeed, if the Greeks had as much foundation for all their celebrated fictions, as for the two that took origin in this part of the world, viz. their golden fleece and the kingdom of the Amazons, we can by no means give them all the credit for poetic imagination, which has been commonly allowed to that nation. I cannot take leave of this ſubject without hazarding a conjecture, that, as the country I have been ſpeaking of is regarded by many as the great cradle of the *European* variety of the human ſpecies, the Lacedemonian cuſtoms which diſtinguiſhed them from the other Grecian ſtates may have taken the origin in the Caucaſus, where our late imperial academician Guilinſtead has found the ſtriking reſemblances related above; and on which it is unneceſſary to comment to thoſe well acquainted with Grecian hiſtory, who will probably find with me the baſis upon which the Spartans erected their ſyſtem of public education detached from the women, their art of thieving undiſcovered, &c.

"There is ſtill another cuſtom, however, which I neglected to mention, viz. a leathern belt ſewed round the waiſt of female children in Circaſſia, and which is renewed as often as burſt by the growth of the girl, till the nuptial night, when it is cut looſe by the ſabre of the huſband in defiance of the bride's reſiſtance. Is it not eaſy to find, in this ancient uſage, the

origin of the ſtruggle which took place between the Spartan bride and her huſband before he could untie the zone, where marriage ſeemed a ſpecies of privileged rape?"

Every man's experience muſt ſuppply him, we ſhould think, with numerous proofs of the juſtice of this remark. We ſtrenuouſly recommend the whole of theſe judicious obſervations to the ſerious attention of our modern reformers. The juſtice rendered by Mrs. Guthrie to the father of hiſtory, HERODOTUS, at once diſplays the extent of her knowledge, and the ſoundneſs of her judgment in the uſe and application of it.

"In mounting the river Boryſthenes, or the Dnieper, we come to the great commercial Greek city named by the Mileſians, its founders Olbia and Olbiopolis, or The Happy; to which reſorted the Scythians, and other northern hordes, to trade with the Grecian coloniſts ſettled there as early as the time of Herodotus, who ſeems to have acquired a ſurpriſing portion of juſt information concerning theſe countries and its inhabitants, from the citizens of Olbio, and the other Greeks on the Euxine coaſt. We are well aſſured, that he made the tour in perſon about 460 years before Chriſt, (for he read the firſt part of his hiſtory at the Olympic games in 453 A. C.); as he expreſsly ſays, in his IVth Book, when beginning his deſcription of the countries on the north ſhore of the Euxine, that he is now going to relate *what he saw with his own eyes*; and, indeed, no one who had not been on the ſpot could have collected ſuch a maſs of curious and authentic information; it really aſtoniſhed me on conſideriug it with attention; and I ſhall here give a few ſpecimens of it.

"In treating of the fiſhery in the Boryſthenes, Herodotus deſcribes the famous Ruſſian Belingo, (the Accipenſer Huſſo of Linnæus,) by marks that would make it known to a naturaliſt of the 18th century; as he calls it 'a monſtrous large fiſh, without dorſal fins.'

"We next receive the firſt hint of the Ruſſian hemp manufactory, which ſeems to have taken origin here in the paſtoral ſtate; for he ſays, 'that the Scythian *cultivators*, who dwelt on the N. E. ſide of the Boryſthenes, (the reſt of the Scythians were paſtoral Nomades,) cultivated not only corn, but likewiſe hemp, from which they made cloth, that would paſs on thoſe ignorant of the fact for linen made of flax.'

"I was again ſurpriſed to find, in the manner that the Scythians bathed themſelves, (for nothing ſeems to have eſcaped this accurate obſerver,) the firſt rude ſketch of the Ruſſian bath, which appears likewiſe to have taken origin in the wilds of Scythia.

"He ſays, 'that they threw red-hot ſtones into a tub of water ſtanding in a tent, and received the hot ſteam on their naked bodies:' exactly the Ruſſian vapour-bath, with the ſole difference, that now, when they live in towns, they perform the ſame operation in a wooden room, inſtead of a felt tent. But what is ſtill more ſupriſing than all the reſt, is the accurate account that Herodotus collected relative to the Ruſſian climate, from what he calls Hyperboreans, probably ſome of the northern hordes come down the Dnieper to the market of Olbia, to which there ſeems to have reſorted a vaſt concourſe of people every ſummer from diſtant parts, to barter the natural productions of their country for Grecian goods.

"He tells us in his IVth Book, which contains all the curious information

tion quoted in this work relative to these countries, that he learned from them:

" First, That they have eight months winter, during which long period it seldom rains; but the ground is covered with snow, and even the sea freezes.

" Secondly, That if water be thrown on the ground it freezes immediately, without producing mud or dirt; for nothing but fire can produce mud at that season.'

" N. B. The Greeks, his countrymen, laughed at his account of the North as a fable, particularly at the story of the sea freezing; so that this great man has been the sport of the ignorant in all ages.

" Thirdly, That thunder, so common in Greece in winter, is never heard in that season.

" Fourthly, That their summer is rather short and wet.*

" Fifthly, That they are exempt from earthquakes.

" Sixthly, That asses and mules will not live in their country, though horses thrive very well.

" Lastly, That their cows have either short horns, or are without them altogether.'

" Now, I defy the most able naturalist at the end of the 18th century, to define in a more masterly manner, *in as few words*, the climate of Russia,† than is here done by the first Greek historian, upwards of 2000 years ago.

" I shall conclude these interesting quotations with remarking, that if the sagacious Greek described other countries as accurately as he has done those through which I have travelled, and made his observations upon them with equal judgment, his history must always become more valuable, in proportion as we acquire an intimate knowledge of them ourselves; and I will take this opportunity of saying, that, much as we are obliged to the grammarians for the share they had in the revival of learning, yet they seem to have forgotten the sage advice of Apelles, when they sneered at Herodotus, Aristotle, and Pliny, on subjects out of their sphere of knowledge; as these ancient authors are rising every day higher in our esteem, in proportion as we make progress in natural history.

" The virulent attack of Plutarch, which seems to have encouraged others, every body should know, was merely a personal quarrel between the two writers; for Plutarch acknowledges, that he thinks himself bound in honour to rescue the memory of his ancestors from the calumny of Hero-

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" * Herodotus divides the Russian year into only two seasons, including spring and autumn in winter; which is very judicious in the north, where the intermediate seasons are feebly marked; and, in that point of view, eight months of winter and four in summer is exactly true. However, I shall shew in Letter XCIX. that this description of the climate was, in all probability, applicable to the south of Russia in his time, though now only to the north of Mosco."

" † The Editor, who has expressly written on the Russian climate, acknowledges, that he has said nothing so just and characteristic in so small a compass; and that, if he had recollected at the time the above passage of Herodotus, he certainly should have been proud to place it at the head of his Dissertation, published in the second volume of the Philosophical Transactions of the Royal Society of Edinburgh."

dotus, who had ſaid in his hiſtory, 'that the Bœotians and Corinthians not only betrayed the common cauſe of the Greeks, by ſubmitting to Xerxes, but even fought againſt them at the battle of Platea:' and, to gain his cauſe, Plutarch employed the common expedient of all good advocates up to the preſent day, viz. to invalidate the evidence of the father of hiſtory, by throwing a ſtigma on his veracity in other things."

Having thus extended our remarks upon, and been thus copious in our quotations from the tour itſelf, which we again recommend as eminently intereſting, inſtructive, and amuſing, we muſt be very brief in our notice of the ſupplement and appendix, which are ſupplied by Dr. Guthrie, huſband to the touriſt, and editor of her work, and which occupy about 130 pages. The ſupplement is in the epiſtolary form, and contains ſeven letters, the firſt five of which are devoted to a diſſertation on Tauric ruins, monuments, Greek inſcriptions, &c. The ſixth contains an inquiry into the geographical poſition, and religion, of a famous nation of antiquity, which ſent annual offerings from Ruſſia to the ſhrine of Apollo in Delos. This is a very curious diſcuſſion, but, as it will not admit of abridgment, we muſt refer the reader to the book itſelf. In the laſt letter, the learned author enters upon an inquiry into the ſpecies of connection that ſubſiſted between the colonies and the mother country in ancient times. The appendix, divided into ſeven chapters, exhibits an ingenious aud elaborate diſcuſſion on Tauric medals, and on various monuments of antiquity, diſcovered in the extended empire of Ruſſia. This part of the book will probably be conſidered as the moſt intereſting to the antiquarian, though not to the general reader. We have room only for a ſingle extract, in which paſſage Dr. Guthrie corrects an error of Gibbon's. Speaking of the incurſions of the Goths into the territory of Rome, our author obſerves:

"In their third expedition, with 500 ſail, they paſſed through the Thracian Boſphorus; and, after taking in their way the ancient city of Cyzicus, ſituated on the iſland of that name, (where our unfortunate Scythian philoſopher Anacharſis learned the Grecian rites, which coſt him his life on his return,) carried fire and ſword into ancient Greece, which they entered by ſcaling the famous wall, built in better times, cloſe by the Athenian port of Pire, and which formerly, when kept in repair, ſerved as a bulwark, not only to the Attic capital, but to the whole republic, againſt maritime attacks; yet, in its neglected ſtate, proved a feeble obſtacle to the furious Goths, who ravaged the claſſic peninſula, and would probably have made even Italy tremble, if the infamous Emperor Gallienus had not been rouſed from his ignoble ſloth by their ſucceſs, and flown to its relief with the flower of the Roman legions, which obliged them to return home, ravaging the coaſt of Troy in their retrograde voyage, though their force in ſetting out was at moſt only 15,000.* Such was the ſuperiority of bold vigorous barbarians,

"* The *Camaræ*, or Euxine veſſels, mentioned by Strabo and Tacitus, were open barks built without iron, (as the Ruſſians are to this day,) which had only an occaſional ſloping cover (rather than a deck,) put up in bad weather

barians over effeminate poliſhed men, till the diſcovery of gunpowder levelled human ſtrength.

" In agreeing with Mr. Gibbon, that the fall of the kingdom of Boſphorus was one of the many cauſes which contributed to the fall of the Roman empire, I muſt take the liberty of correcting a little inaccuracy of that celebrated and elegant hiſtorian, when he ſpeaks of the Goths being maſters of the Boſphorus, and employing its fleet againſt the Roman ſettlements, *in or before the reign of Gallienus*, who, he informs us, drove them from Greece in their *third* expedition, fitted out from the Taurida, as the two former were *from the Boſphorus*. Now, this muſt be a miſtake, as I ſhall, at the end of this article, give a ſeries of Boſphoric kings of the ſame Dynaſty down to Conſtantine the Great, bearing the heads of the Roman emperors in ſucceſſion on the reverſe of their coins, as lords paramount of the kingdom. Rheſcuporis IV. king of Boſphorus, was cotemporary with Gallienus, whoſe head is on the reverſe of his coin, joined with his colleague Odenathus of Palmyra on one; but he is alone on another, ſtruck in the 1097th year of Rome, and the 640th of the Boſphoric æra, or 77 years after the date of the laſt of the Boſphoric medals of Gallienus, who was killed in the 268th year of the Chriſtian æra. Mr. Gibbon then, in the multiplicity of materials which he had to collect for his learned hiſtory, muſt have made a miſtake in the epoch when the Goths took poſſeſſion of the kingdom of Boſphorus, and made uſe of its fleet to attack the Roman empire. When they did conquer it I have not aſcertained; but it is very probable, that it may have been ſoon after it became ſubject to the Cherſoneſe republic, which ſeems to have happened in the reign of Conſtantine the Great, or about that period.

" The Goths, however, ſeem to have been in poſſeſſion of at leaſt a part of the Taurida ſo early as the reign of Gallienus, and their attack on Pytius, Trebiſond, &c.; and I have little doubt that all the three expeditions were fitted out from the ports in the centre of the peninſula; although the two extremities, containing the republic of Cherſon on the weſt ſide, and the kingdom of Boſphorus on the eaſt, were ſtill both in poſſeſſion of the ancient proprietors till long after the four maritime expeditions of the Goths from the Euxine; the laſt of which, as ſaid in my note, was in the time of Clau-

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weather by the ſailors; and carried 25 or 30 ſoldiers at moſt; nay, this was ſtill the caſe even in the middle ages, when the Ruſſians fitted out ſuch large fleets from the Dnieper againſt Conſtantinople, where 2000 ſail is talked of; but they were only *Lotkies*, (in the language of Ruſſia,) or *Monoxyles*, (as Conſt. Porphyrogenitus called them,) made out of *one tree*, with ſhelving planks fixed to their gunnel, which at moſt fitted them to contain 25 or 30 men. But we afterwards hear of the Goths and their allies embarking 320,000 men in 2000 veſſels (according to Trebellius Pollion in his Life of Auguſtus) from the Dnieſter, againſt the Roman empire; and in 6000 barks according to Zonaras, whom Monteſquieu follows, the ſame army, defeated by the Emperor Claudius, 320,000 ſtrong at the battle of Naiſſus, A. D. 269, which gained him the cognomen of Gothicus. If the Emperor was exact in the number of 320,000 mentioned in his letter to the Senate, ſtill in exiſtence, then Monteſquieu was right in preferring the 6000 barks of Zonaras to the 2000 of Pollion, which could have held but a part of ſuch an army."

dius, long before the fall of the Boſphorus; ſo that, it ſeems, the authentic annals of that ancient kingdom, drawn from its medallic hiſtory, were not known to our learned countryman at the time when he wrote the article which I have taken the liberty to correct, having made thoſe countries my particular ſtudy for many years, a thing ſcarcely poſſible for that excellent hiſtorian to have done amid the multifarious objects of his attention."

We have ſeldom taken up a book, the peruſal of which excited more intereſt, and which we quitted with more regret.

ΑΝΑΛΕΚΤΑ ΕΛΛΗΝΙΚΑ ΜΕΙΖΟΝΑ; *ſive Collectanea Græca Majora; ad uſum Academicæ Juventutis accommodata. Cum Notis Philologicis; quas partim collegit, partim ſcripſit*, Andreas Dalzel, S. R. S. Edin. in Academiâ Jacobi VI. Scotorum Regis Litt. Gr. Prof. eidemque a Secretis et Bibliothecarius. Tomus II. complectens excerpta ex variis Poetis. Editio ſecunda, priori emendatior: et in Notis multò auctior. Edinburgi. 1802.

OF a work, now in its ſecond edition, it cannot be expected that we ſhould give a very particular account. Yet, we will not allow this republication of ſo uſeful a collection to paſs entirely without remark: eſpecially as we find it more methodically arranged, and enriched with a fuller vein of critical ore in the notes; together with the diſcovery of a little invaluable freſh mine of treaſure, in a Treatiſe on the regular Iambic, Trochaic, and Anapæſtic metres of Greek tragedy, written by the Rev. JAMES TATE, M. A. late fellow of Sydney Suſſex college, and now maſter of the grammar-ſchool at Richmond, in Yorkſhire. By the kindneſs of a literary friend, we were enabled to lay before the public a copy of this excellent treatiſe, in one of our numbers for the year 1802, a little time before the preſent work appeared in its completed form.

And, here, we confeſs, we are not diſpleaſed at the opportunity before us of informing its truly ingenious author, that his hint to us on that occaſion was received. Let this acknowledgment ſuffice. We are fully ſatisfied that we promoted Mr. Tate's character as a young ſcholar, and his friend's intereſt as an avowed author, by our accurate publication of the metrical tractate. Since, however, that elegant paper was *firſt* given to the world through the very extenſive medium of our Journal, we readily conſent to notice the *Addenda* to it, occaſioned by the appearance of Profeſſor PORSON's maſterly Eſſay on the principal metres of the Greek drama, in the *Supplement* to his preface to the Hecuba.

In a very pleaſing introduction to Mr. Tate's treatiſe, our author remarks with ſingular modeſty and candour: That, although Profeſſor Porſon, in the preface to his firſt edition of the *Hecuba* of Euripides, (publiſhed about ſeven years ago,) gave public notice, that, if ever he completed his deſign of editing all the poet's other plays in a ſimilar manner, he ſhould cloſe the work with critical obſervations on the various metres of the ſcenic poets; and although Mr. Dalzel beheld,

beheld, with much satisfaction, the spirited progress of the undertaking in the *Orestes*, the *Phœnissæ*, and the *Medea*, which came out soon after that intimation; notwithstanding, too, he clearly foresaw how much he might enhance the value even of the admirable volume before us, by means of the learned Professor's lucubrations: yet, being extremely loth any longer to disappoint general expectation, he considered himself in a manner obliged to print a second edition, without waiting for such an obvious advantage as the Professor's intended publication promised to afford.

Still, not willing to remain wholly silent on the subject, Mr. D. yielded to the advice of friends, and determined to draw Professor Porson's scattered observations together, and thus present them to the studious eyes of youth in one collected point of view, as slight, hasty touches and outlines, indeed, of the Professor's gigantic plan, but evidently struck off by the hand of a consummate master; exhibiting bold fragments of a draught of exquisite beauty and expression.—Just then, fortunately Mr. Tate sent that sketch of the principal tragic metres, which our liberal-minded author condescended to place at the head of his notes on the *Œdip. Tyran.* But, after the little production left the press, Mr. D. learned that Professor Porson's new edition of the *Hecuba* was published, with a supplement to the preface of the first edition; in which supplement, that indefatigable scholar had partly fulfilled his former promise, by some important disquisitions on the metres of the Greek scenic poets; confining himself, however, to the Iambic, Trochaic, and Anapæstic metres.

Of this interesting fact, our author's friend Mr. Tate eagerly informed him by the post: "haud negans se hactenùs interdum iviisse—*Quale per incertam lunam,—Est iter in sylvis:* at nunc—*Largior hic campos æther et lumine vestit purpureo.* Non tamen erat cur Latius juvenis erubesceret; nec sunt errores aut multi aut magni quos erraverat. Quod Porsonum invenerit alia egregiè confirmantem, gaudeat et volupe sit ei; alia autem tantum virum correxisse, alia clariore demùm luce perfudisse, ei nulli dedecori esse debet." This elegant passage is equally worthy of approbation, for the honourable tribute of justice bestowed on the Professor's labours, and for the truly delicate apology offered for a young scholar's occasional trivial mistakes.—But to return to the *Addenda*, Pp. 162.—167. of the *Notes*.

I. *De Nomine proprio.* On the exclusion of the Anapæst or Dactyl, *proprii nominis*, from certain places of the tragic trimeter and tetrameter, the opinion of Mr. Tate is confirmed in the amplest manner, by the decision of the Cambridge Professor: "Hanc igitur veniam Tragicis libenter cum auditores, tum lectores, concedebant, ut in quâvis senarii sede, præter ultimam, anapæstum, ut in quâvis trochaici sede, præter mediam et ultimam, dactylum usurparent *."

II. *De Cæsura.* On the exception in favour of a privative, and of the preposition in compound words, Mr. Dalzel confesses his friend to have been in the same error with all preceding students; and he

* Suppl. ad Præf. p. xxi.

gladly

gladly accepts the Profeſſor's ſolution of the difficulty. "Hoc quidem acutiſſimè obſervatum."

III. *De Eurip. Ionis verſu initiali et ei ſimilibus.* Mr. Tate was right in ſtrenuouſly maintaining the truth of a CANON, which was firſt ſuggeſted by the Profeſſor *ad Eurip. Hecub.* 347, and which he has ſince diſtinctly explained and clearly demonſtrated. We much approve the following remark:

"De verſibus qui exceptiones continere videntur adhuc loquens, ita ulteriùs vir doctiſſimus (Porſon):

"Hec. 725. Ἡμᾶς μὲν οὖν ἴσμεν, ὠδὶ ψαύομεν.

"Androm. 347. Φεύγει τὸ ταυλῆς σῶφρον· ἀλλα ψεύσεται.

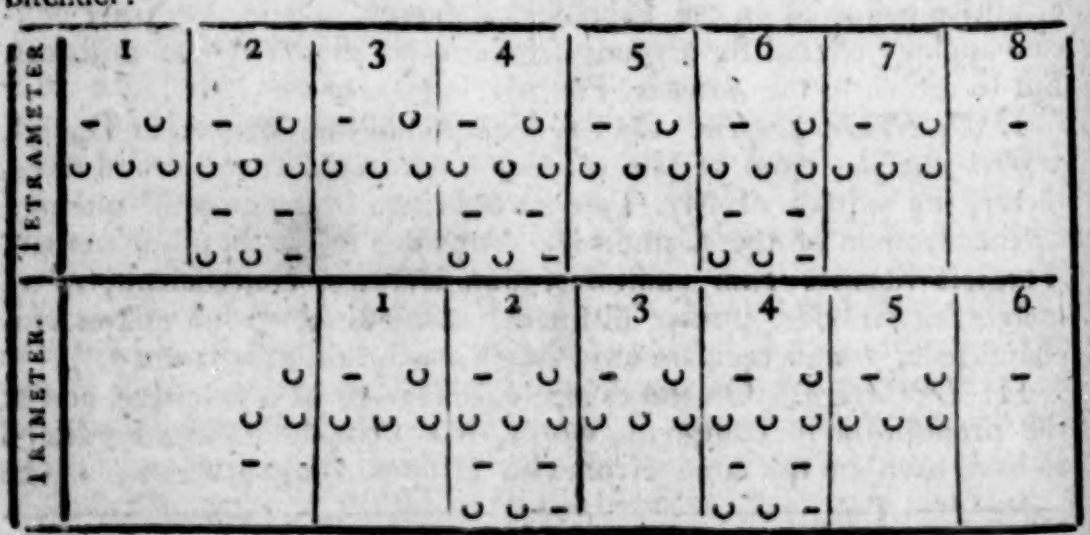
"Iph. A. 531. Κἄμ' ὡς ὑπίστην δῦμα, κἄτα ψεύδομαι.

Et hos tres verſus, cum eodem morbi genere, ſi tamen morbus eſt, laborent, juniorum ſagacitati committam."

"Hic," ſays Mr. Tate, "caſu quodam felici accidit, ut morbus ipſe remedium ſuppeditet. Si pes, qui hìc Creticum præcedit, Trochæus eſt, καλῶς ἴχει. Si non eſt Trochæus ſed Spondeus, uti revera eſt, quid quæſo efficit ut ſit Spondeus? Pronunciatio certè brevis vocalis in fine τᾰ̀ ὠδὶ, ἀλλᾰ̀, κατᾰ̀, tangentis, ut ita dicam, duplicem conſonantem ψ vel πσ, à quâ vox ſequens incipit. Hoc in fine verſûs verè efficit quod non immeritò vocari poſſit terminatio *quinque-ſyllabica*,—ὠδὶπ-σαύομεν, ἀλλαπ-σεύσεται, καταπ-σεύδομαι· cujuſmodi terminatio in ſingulis vocibus haud infrequens eſt: Phæniſſ. 28.—ἱπποβουκόλαι.—32. ἐξανδρεύμενος.—65. ἀνοσιωτατας.—33. συσκοιμωμενη."

IV. On the ſimilitude pointed out by the Profeſſor and Mr. Tate, betwixt certain portions of what are called the Iambic *trimeter* and Trochaic *tetrameter* of Greek tragedy, Mr. Dalzel writes thus:

"Uterque quidem inter quaſdam Trochaici tetrametri et Iambici trimetri portiones ſimilitudinem obſervavit; ſed nec prorſus eandem, neque eodem modo ſpectatam, neque eodem conſilio indicatam. Porſonus enim eam, quam ipſe obſervaverat, ideo ſpectâſſe atque indicâſſe videtur, ut carmen Trochaicum ad Iambici normam quodammodo exigeret; Tatius autem ſive ſimilitudinem ſeu affinitatem, quam ipſe notaverat, eo conſilio monſtratam voluit, ut indè appareret quam multò ſimplicior atque luculentior futura eſſet tragicorum res metrica, ſi carmen Iambicum ad Trochaici numeros, quibus illud gubernari credidit, redigeretur; uti ſequens ſchema clariùs oſtendet:



"Hic

" Hic congruunt 3tius, 4tus, 5tus, 6tus, 7mus, et — —— cum 1mo, 2do, 3tio, 4to, 5to, et — Atque, cum unicâ exceptione, ortâ ex pauſâ ἑφθημιμέρει in trimetro, convenientia hæc omnibus numeris abſoluta eſt.

" Quum in trimetro pauſa eſt proximè poſt ἑφθημιμέρη, et nulla eſt proximè poſt τριθημιμέρη, tum, 1. Dactylus proprii nominis non poteſt admitti in loco tertio trimetri, quem licet recipere in quintum tetrametri; et 2. Licet dactylum proprii nominis admittere, in loco ſecundo trimetri, qui in quartum tetrametri recipi nequit: e. g. Iph. Taur. v. 825.

" Ex ‖ τησαθ' ‖ Ἱπποδά' ‖ μιαν ‖ Οἰνόμα ‖ ον χλαν ‖ ὠν."

V. *In Syſtematis Anapæſticis aliud corrigitur, aliud egregiè confirmatur.* What Mr. Tate had too looſely aſſerted,—that the Anapæſt, Dactyl, and Spondee, were *indifferently* admiſſible in all the verſes of an Anapæſtic ſyſtem but the Paræmiac,—receives its due reſtriction from the lynx-eyed Profeſſor: " Rariſſimè dactylo anapæſtum ſubjiciunt."

Mr. Tate's *Notes* on Æd. Tyran. 374. 506-7. 873. 1476.: on Medea 218. 389. 534.; and on Sappho, Ode I. v. 20. are all favourable ſpecimens of his talents as a ſcholar of much reading, great ingenuity, elegant taſte, and correct judgment.

Mr. Dalzel's literary character has long been eſtabliſhed: and the preſent choice compilation cannot but add to its reſpectability.

The concluding paragraph, in page 167, certainly might have been ſpared. The *galled jade* may be expected to *wince*, but thoſe generous ſteeds whoſe *withers are unwrung* ought not to exhibit ſigns of a reſtive diſpoſition.—Let us leave honeſt HERMAN to fight his own battles.—It may not perhaps be amiſs, however, to ſtate Mr. Dalzel's dignified plea for the admitted ſeverity of his reproof:

" Quod ſi ſemel," ſays he, " prope initium ſequentium in Medeam annotationum, criticum eximium, ob exteræ gentis æmulum nimio aceto ab illo perfuſum, leviter perſtringere auſus ſim; id non factum interpretabitur, famam ipſius vellicandi gratiâ, ſed ideo quòd virum valdè cupidus eſſem videndi, qui ſe eruditiſſimum reique criticæ ac metricæ peritiſſimum oſtenderit, eundem quoque præditum ingenio leni atque manſueto."

Of the author and his young friend we ſhall here take our leave; ſincerely thanking the latter for his good opinion of us, and aſſuring them both, that the oftener we ſhall have to reviſe their future labours, the greater we hope and believe will be the call for our approbation.

Biſſet's Hiſtory of the Reign of George III.

(Continued from P. 276.*)*

THE coalition miniſtry had many conſtituents of ſtrength, but wanted the approbation of the King, and the confidence of the people. Parliament 1783-4 being met, Mr. Fox propoſed a meaſure that brought their ſtrength to the teſt, this was the celebrated India bill, which our hiſtorian preſents in its object, principle, and chief proviſions. Mr. Pitt firſt reprobated its tendency, and was ſeconded

by

by Mr. Dundas. The arguments on both ſides, our hiſtorian narrates with his uſual impartiality, and ſkilfully connects the meaſure with the character and views of its author. Whether good or bad, it was open, efficient, and bold, an effort of tranſcendant ability. Following it to the Houſe of Peers, our hiſtorian mentions the interference of Earl Temple *as a report*, but without making any comment. The ſcheme being negatived, our author makes what he thinks, an impartial eſtimate of its merit and demerit; but, though in this there be more of cenſure than of praiſe, in our opinion there is not cenſure enough: and our hiſtorian here appears too favourable to the general character of Mr. Fox, and in his admiration of extraordinary talents, ſomewhat to overlook direction and tendency. This is very far from ariſing from being a partizan, for our hiſtorian appears to be of no party, and in the conteſt in queſtion, and other controverſies, much oftener coincides with Mr. Pitt, whom he regards as a man of talents, equal to Mr. Fox himſelf, and fitter for the conduct of political affairs. But, impartial as our hiſtorian is, in other reſpects he has one partiality: he rather too highly prizes intellectual pre-eminence, nevertheleſs he blames the attempt of Mr. Fox, and the majority of the Houſe of Commons, to dictate to the King in the choice of a miniſte, and approves of the ſtand which Mr. Pitt and government made in defence of conſtitutional prerogatives, and beſtows very high praiſe on the united wiſdom and firmneſs of the young premier.

At the diſſolution of parliament, he gives the following ſhort ſummary:

"Thus terminated a contest between a powerful confederacy in the Houſe of Commons and the executive government, ſupported by the confidence which the nation repoſed in the talents and character of the principal minister. The coalition party defended the ground which it had aſſumed, and attacked administration with a force, impetuoſity, concert, and perſeverance, which muſt have overborne any miniſter, who did not unite abilities to ſee the means of defending a conſtitutioual tenure, ſkill to apply them, and firmneſs to perſiſt in maintaining what he conceived to be right againſt any combination of adverſaries. A miniſter leſs powerful in reaſoning, would have yielded to allegations ſo confidently urged, to ſophiſtry ſo plauſibly ſupported, or even to the very authority of ſuch illuſtrious names. A miniſter, however, endowed with intellectual ſuperiority, unleſs alſo reſolutely firm, would have rather conceded what he knew to be right, than maintained a conteſt with ſo numerous, forcible, and well diſciplined a hoſt, though he knew them to be wrong."

With the diſſolution of Parliament the third volume cloſes.

The fourth volume commences the efficient adminiſtration of Mr. Pitt, and preſents a view of the ſtate of affairs when he had the firſt full poſſeſſion of the reins of government. Commerce was ſtill ſtagnant, the national credit depreſſed, and the funds, after an interval of peace, at the loweſt price of war. The public income was diminiſhed by fraud, India was without any effectual plan of beneficial arrangement; ſo ſituated, the country required the efforts of the miniſters to

raiſe

raiſe the drooping ſpirit; to revive public credit; to promote the juſt and beneficial government of India; to improve the income, by ſuppreſſing fraudulent deduction, and by poſitive additions; to ſtimulate the national induſtry, enterpriſe, and ſkill, to the higheſt improvement of our mercantile capability; and to promote manufactures and commerce, the ſources of public and private wealth. The firſt efforts of Mr. Pitt were directed to finance, and the ſuppreſſion of frauds againſt the revenue, and produced ſeveral laws, the chief which was the commutation act. Next was his India bill, with the arguments for and againſt. Britain now reſumed her attention to affairs on the continent, of which our hiſtorian preſents a ſhort ſketch. The death of Dr. Johnſon at this time our author deems an epoch in the literary hiſtory of the times, and gives a ſhort view of the ſtate of literature. Parliament 1785 was chiefly employed by Iriſh affairs, and eſpecially the commercial propoſitions. The principles and plans of Mr. Pitt on this ſubject, our author deems beneficial to both countries, and regrets that they were not adopted.

"From cloſe connection," he ſays, "Mr. Pitt had ſeen that very great advantages muſt accrue to both countries; commercial intercourſe would, in addition to appropriate advantage, gradually tend to aſſimilation of character, and ſpeedily produce reciprocity of intereſt; the reſult of both would be political harmony. If his propoſitions had been adopted, it is morally certain, that the bond of amity would have been drawn ſo cloſe, as to have prevented ſubſequent events ſo calamitous to Ireland."

On the continent the Emperor Joſeph and the Dutch were engaged in a conteſt about the Scheldt, but Joſeph found it expedient to abandon his pretenſions. France at this time was actively engaged in commercial projects. With theſe laudable purſuits, there were mingled others of a very different caſt. France abounded in ingenious writers, who wanted "that patient inveſtigation, and experimental reaſoning, which only can lead to juſt, ſound, and beneficial philoſophy; to religious, moral, and political wiſdom." In Britain commerce rapidly increaſed; and, in the preſent proſperity, men forgot the calamities of the war. The mercantile and monied intereſt, in its various departments and corporations, evidently repoſed in the Chancellor of the Exchequer, a confidence which they had beſtowed upon no miniſter ſince the time of his father. In the ſeſſion 1786, a a plan of the Duke of Richmond for fortifying the dock-yards, was ſubmitted and ſupported by miniſters. The moſt powerful opponent was Mr. Sheridan; the plan was rejected. Mr. Pitt's ſcheme for the reduction of the national debt was introduced, and with ſome modifications adopted. Mr. Haſtings being returned from India, Mr Burke repreſenting him as a criminal delinquent, propoſed impeachment.

The death of the king of Pruſſia, which happened about this time, is accompanied with a view of his character, and the ſtate of the affairs at his demiſe. The attempt made upon our beloved Sovereign by Margaret Nicholſon, calls forward the natural effuſions of loyalty.

In

In a few words our author paints the feelings of the people on the danger and escape of their king.

"The report of the aim excited horror and indignant resentment through the nation, until the state of the perpetrator's mind was made generally known, and the dreadful impression of the calamity threatened, yielded to delight, that it had threatened in vain. The exquisite pleasure that results from terrible and impending evil avoided, poured itself in addresses of ardent loyalty from every quarter of the kingdom. His subjects before knew that they loved and revered their king; but now only felt the full force of these affections, when the impression present to their minds was the imminent danger of their object."

The views of Mr. Pitt on the relations between Britain and France were grand. He saw that peace was the interest of both parties, and conceived the most effectual means of inducing the two countries to pursue objects so conducive to their mutual benefit, would be a commercial intercouse, which should reciprocally increase the value of productive labour. For this purpose he proposed a treaty, that might reciprocally exchange surplus for supply, and mutually benefit the contracting parties, and a convention was concluded. Mr. Fox and his coadjutors opposed this connection with great ingenuity and ability, but less solid reasoning than was adduced by its supporters. "Mr. Fox maintained, that France was the inveterate and unalterable enemy of Great Britain; no mutual interest could possibly eradicate what was deeply rooted in her constitution." Mr. Pitt controverted this position. The existence of eternal enmity was totally inconsistent with the constitution of the human mind, the history of mankind, and the experience of political societies. Every state recorded in history had been at different times in friendship or enmity with its several neighbours. The next important measure was the consolidation of the customs, which was approved of by all parties. This year the dissenters applied for the repeal of the test act. They expected Mr. Pitt would be favourable to their application on the following grounds:

"The dissenters had coincided with the majority of the Established Church, in supporting the minister of the Crown and people against the leader of a confederacy; thence they inferred, that gratitude would induce him to support a cause, in the discussion of which he was to be one of the JUDGES; that Mr. Pitt was to be guided by private affection in deliberating on a question of public expediency. The minister was on terms of friendly intercourse with various dissenters, especially Mr. Beausoy: this consideration, they apprehended, would have great weight in determining the part which he, as a LAWGIVER, was to act."

Mr. Pitt, however, considered the question entirely on the grounds of political expediency, and on those grounds opposed the application. The Prince of Wales at this time having sacrificed the splendour of situation to a sense of justice, an application was made for freeing him from his embarrassments. Here our author presents a very favourable

picture

picture of the heir-apparent, and with great delicacy alludes to another ſubject that was brought into diſcuſſion. The proceedings reſpecting Mr. Haſtings had been hitherto unpopular; but the ſplendid eloquence of Mr. Sheridan, on the Begum charge, gave a turn to public opinion. The hiſtory now proceeds to the affairs of Holland, the commotions in the provinces. The conduct of France and of Pruſſia, and the motives which induced Britain to interfere. The entrance of the Duke of Brunſwick, and the reſtoration of the Stadtholder. The Britiſh Parliament being met, all parties agreed in approving of the conduct of miniſters reſpecting Holland. A declaratory bill was introduced to explain certain parts of Mr. Pitt's India act: it was ſtrongly oppoſed by Mr. Fox and his party, but paſſed into a law. Our author now brings us to the commencement of the inquiry concerning the ſlave-trade, and preſents a clear, impartial, and maſterly view of the arguments on both ſides. He allows great praiſe to the motives of the adverſaries of the ſlave-trade, but does not appear equally convinced by their reaſonings. Commerce and finance now flouriſhed beyond all precedent; proſperous at home, Britain turned her attention to the affairs of the continent, which were become extremely intereſting.

The Emperor Joſeph and the Empreſs Catherine had formed a confederacy for aggrandizing themſelves at the expence of their neighbours, eſpecially by the diſmemberment of Turkey, and war enſued. Britain ſeeing the balance of power, and the independence of Europe, threatened, reſumed her character of protector of Europe, and made diſpoſitions for oppoſing the imperious deſigns of Ruſſia and Auſtria. With this view ſhe concluded a defenſive confederacy with Pruſſia and Holland. Meſſrs. Fox and Pitt differed on the ſubject of continental alliances. Mr. Fox propoſed that Britain ſhould connect herſelf with Auſtria as in former times, that, ſhould a war ariſe with France, ſuch a powerful enemy might divide her attention, and prevent it from being, as in the late war, chiefly directed to maritime affairs. Mr. Pitt thought that Britain ſhould form alliances agreeably to the principle of her interference in continental concerns, to oppoſe any power by which the independence of Europe might be menaced. France at that time was engaged in no ſcheme of ambitious policy: ſhe was indeed deeply occupied in plans for remedying the evils of former ambition; Ruſſia was engaged in deſigns of exorbitant aggrandizement; therefore, in the preſent caſe, it was the policy of Britain to counteract Ruſſia, which would be inconſiſtent with a connection with her ally. Returning to Britain, our hiſtorian mentions the retirement of Earl Mansfield, and draws a very able picture of his judicial character. For ſome of his views on this ſubject, he, in the preface, acknowledges himſelf indebted to a counſellor of great genius and erudition, who, he ſays, is now about to leave this country: we apprehend he means Mr. Mackintoſh.

We are now conducted to a momentous and alarming period, the illneſs

illneſs of the King, which he introduces in terms that muſt pleaſe all his loyal and patriotic readers.

" The cloſe of the preſent year was marked by a ſignal calamity which beſel this nation; but, dreadful as was its firſt aſpect, terrible and afflicting the fears of its continuance, proving only temporary grief and diſmay for its exiſtence, were ſpeedily overwhelmed in joy for its removal. The vigorous conſtitution and temperate habits of our Sovereign, now in the prime of life, appeared to promiſe to his people the long duration of a reign directed to their happineſs: contemplating his countenance and form, with natural health, invigorated by exerciſe, and ſecured by regularity of living, his people confidently expected, that the paternal goodneſs, which for twenty-eight years they had experienced, would, after twenty-eight years more, be ſtill exerting itſelf for their benefit; but the proſpect was now overcaſt."

This very intereſting portion of hiſtory, our author has deeply ſtudied in detail and principle, and preſents it with rigid impartiality. A temporary incapacity being aſcertained, Mr. Pitt propoſed a committee for examining the journals, and reporting precedents. Mr. Fox deemed ſuch an inquiry unneceſſary, and declared himſelf

" Fully convinced, upon the matureſt conſideration of the principles and practice of the conſtitution, and of the analogy of the common law of the land, that whenever the Sovereign, from ſickneſs, infirmity, or other incapacity, was unable to exerciſe the functions of his high office, the heir-apparent, being of full age and capacity, had as indiſputable a claim to the exerciſe of the executive power, in the name and on behalf of the Sovereign, during the continuance of ſuch incapacity, as in caſe of his natural demiſe. Mr. Pitt combatted this doctrine, as totally inconſiſtent with actual hiſtory and the ſpirit of the conſtitution: there were, he admitted, no precedents applicable to this ſpecific cauſe of incapacity; but, whatever diſability had at any time ariſen in the executive branch, as the hiſtory of the country ſhewed, had been ſupplied by Parliament."

On this aſſerted right of the Prince, Meſſrs. Fox and Pitt were at iſſue. By a reference to the hiſtory of ſimilar or analogous caſes, Mr. Pitt eſtabliſhed his poſition, and it was determined that the ſupply of the deficiency reſted with the Houſes of Parliament. At this period of the narrative, his Majeſty's ſecond ſon, the Duke of York, is very handſomely introduced to the reader. Mr. Pitt proceeded to frame a plan of regency, by which the Prince of Wales ſhould be requeſted to be regent, but ſubject to very conſiderable reſtrictions. Having ſubmitted the ſcheme to the heir apparent, his Royal Highneſs, in a very maſterly letter, expreſſed his diſapprobation of the project, as debilitating the executive power, and tending to excite jealouſy and diſtruſt; nevertheleſs, in the relation in which he ſtood, he deemed it his duty to his King and country to accept the office. The profeſſed principle of the regency-plan was, that Parliament ſhould provide for the preſent neceſſity only, and do no more than it required, and to guard againſt any embarraſſment in the reſumption of the royal authority. The narrative of the arguments for and againſt the regency propoſitions, introduces to the acquaintance of the reader Mr. William Windham Grenville,

Grenville, who greatly diſtinguiſhed himſelf on the occaſion. Having conducted theſe proceedings to the auſpicious event which rendered them unneceſſary, and ſtated the opinions entertained concerning the leaders of miniſtry and oppoſition by party exaggeration, our author preſents an impartial eſtimate, wherein he deems the doctrine of Mr. Pitt right, that the ſupply of the temporary incapacity reſted with Parliament; but ſeems to think the reſtrictions were greater than was neceſſary. Our hiſtorian's deſcription of the public ſentiment during the illneſs, convaleſcence, and recovery of the Sovereign, we muſt quote to gratify our loyal and patriotic readers.

"Confident as our King was of being beloved and valued by his ſubjects, yet occaſion had not fully manifeſted to him the force, extent, and intenſeneſs of their affections, until they had exhibited themſelves in univerſal delight, that he was, as it were, riſen to them from the dead. Perhaps the annals of hiſtory do not record a more ſincere, tender, and general concern of ſubjects in the welfare of a ſovereign, than diſplayed themſelves in the affliction, gloom, and deſpondency of Britons, when his Majeſty's illneſs was known, and before the probability of recovery was declared, the anxious and eager hopes that ſprang from the opinions of the phyſician, moſt converſant in ſuch maladies, and the ardent expectation that aroſe from the reports of beginning convaleſcence; theſe ſentiments, increaſing with the augmented probability of approaching recovery, until the completion of the cure turned hope and expectation into the ſtrongeſt joy."

Trade and revenue continued flouriſhing; the India plan of Pitt, under the adminiſtration of Dundas, very greatly increaſed the productiveneſs of our oriental poſſeſſions.

The year 1789 was eventful to the civilized world. Our author ſketches belligerent operations between Auſtria and Ruſſia, Turkey and Sweden, with the political interference of Britain and her allies. Our hiſtorian regards with warm admiration the combined genius and heroiſm of Guſtavus, and paſſes to a prince of a very different caſt, and developes the character of Joſeph in external, but much more in internal, policy. Joſeph is repreſented as a man without great talents, ſeeking diſtinction, and miſtaking his way, as the imitator of Frederic, without underſtanding his model; the tool of Catherine, while he ſuppoſed himſelf her coadjutor; as the votary of innovation, becauſe innovation was the faſhion, and purſuing it without regard to circumſtances and expediency. He exhibits the meaſures and policy of this prince towards the Netherlands, with their progreſſive effects from diſſatisfaction to revolt. Here the fourth volume cloſes.

The fifth opens with a much more momentous event, the French revolution. Our hiſtorian reviews the ſtate of France, the old government, the character and ſpirit of the country under Louis XIV. In this part of his narrative he introduces an obſervation on the ſources of ſubmiſſion to arbitrary power, which, to the beſt of our recollection, is new, is certainly profound, and, in our opinion, juſt.

"Submiſſion to arbitrary power ariſes from various cauſes, and operates differently according to the diverſities of national characters; often it may

proceed from barbarous ignorance and intellectual debaſement, which, mindful of only animal wants, thinks not of any higher enjoyments than the ſupply of theſe; a phlegmatic temper, that does not feel injuſtice and oppreſſion; or from relaxation, indolence, and timidity, which, notwithſtanding a knowledge of right, and a feeling of wrong, prevents ſtrenuous efforts for vindication and redreſs: ſervitude in theſe cafes is *a paſſive principle*. The French were very far from being void of knowledge, ſenſibility, courage, or active exertion; on the contrary, they were intelligent, ardent, bold, and enteprifing, but their paſſions engaged their ingenuity and their force in ſupporting and aggrandizing their abſolute monarch. Submiſſion to arbitrary power in their love for the ſovereign, was A STRONGLY ACTIVE PRINCIPLE; theirs was implicit obedience, yielded by ſtrength, not deſpotiſm forced upon weakneſs."

Our author traces the commencing and progreſſive change under Louis XV. prompted and abetted by Voltaire, Rouſſeau, Helvetius, and their diſciples, and favoured by the vanity and impolicy of courts and miniſters, and combines with them the direful conſequences of her prepoſterous ambition to France. Louis XVI. he prizes highly for diſpoſition, but regrets his want of firmneſs. He follows the rapid march of innovating project to the meeting of the States-General. The conduct of Necker, reſpecting the conſolidation of the orders, and the double repreſentation, he deems one cauſe of the prevalence of the democratic party. The Commons declaring themſelves a National Aſſembly, he regards as the actual commencement of the revolution, though its nominal date be the deſtruction of the Baſtile. He preſents a glowing picture of the licentious violence of the populace, ſtimulated by the licentiouſneſs of the preſs, guided and prompted by a new engine of command-clubs, connected by affiliation. The new conſtitution was built on an abſtract principle, termed the Rights of Man, and demonſtrated the purity of the ſource by confiſcating property, levelling rank, and deſtroying the exiſting orders. The ſavage outrages at Verſailles are deſcribed with very ſtrong and pathetic eloquence. The following is a ſketch of the abduction of the royal family to Paris:

"Within an hour began the proceſſion, more melancholy and humiliating to the king and queen, than any which hiſtory records of captive princes, exhibited as ſpectacles to triumphant enemies. The ſovereign of a mighty and ſplendid monarchy; ſo long, and ſo recently famed for learning, arts, ſciences, and civilization; renowned for the generoſity, honour, and valour of its nobility; the courage and diſcipline of its numerous and formidable armies; their zealous and enthuſiaſtic affection for their king and his family; the ardent loyalty of the whole people; was now, without foreign invaſion or war, without any avowed competitor for his throne, even without any acknowledged rebellion of his ſubjects, with his queen and family, dragged from his palace, and led in triumph by the off-ſcourings of his metropolis, the loweſt and moſt deſpicable of ruffians, the meaneſt and moſt abandoned trulls."

Our hiſtorian conſiders the firſt effects of the French revolution in Britain, where many admired it, becauſe they did not know its ſpecific nature,

nature, and conſidered it in general as friendly to liberty; but there were claſſes that comprehended its ſpecific principles and object, and approved its deviations from experience into untried theory. In the Britiſh Parliament Mr. Fox took an opportunity of praiſing the French revolution, as conducive to the welfare of the nation, and the tranquillity of Europe. He was oppoſed by his friend Mr. Burke, who had vigilantly obſerved the principles of the change, the character of the people, and predicted miſery and confuſion from their prevalence; and deprecated the admiſſion of ſuch notions and ſentiments into Britain. What the ſentiments of the author of the Life of Burke are upon this queſtion, it is unneceſſary to repeat. We are next brought to the caſe of the diſſenters, the arguments for and againſt the repeal of the teſt act; with the latter, on the ground of expediency, our hiſtorian concurs. A reform propoſed by Mr. Flood in Parliament, brings the wiſdom of Windham to anſwer theoretical ingenuity; finance, Britiſh and Indian, and the trial of Haſtings, occupies the reſt of the ſeſſion. The death of Joſeph II. made a conſiderable change in the affairs of the continent; his ſucceſſor Leopold, leſs buſtling, but more prudent, was diſpoſed to peace with foreign enemies, and conciliation with revolted ſubjects; accordingly peace was concluded between Auſtria and Turkey, under the mediation of the defenſive alliance, and differences were adjuſted between Leopold and the Netherlands, under the ſame guarantee. France proceeded in legiſlation; in one year the National Aſſembly cruſhed rank and diſtinction, confiſcated property, annihilated hierarchy and ariſtocracy, left monarchy only an empty name, and perfected their levelling efforts.

In Britain the French revolution was now better underſtood. Many, however, was ſtill favourable to that event. Miniſters and their chief ſupporters forbore diſcuſſion of its merits, and inſtead of delivering judgment on the meaſures of the French, vigilantly watched the conduct of Britons. In autumn 1790, public opinion, with ſeveral modifications, was, on the whole, favourable to the French revolution. One man, however, was deſtined to effect a ſpeedy and important change. A ſhort ſketch of Mr. Burke's production is cloſed with an account of its immediate effect.

"Profound wiſdom, ſolid and beneficial philoſophy, enforced by all the powers of Mr. Burke's eloquence, produced a very great change in public opinion. From this time many men of talents, learning, and political conſideration, openly declared ſentiments unfavourable to the French revolution. The nobility, with few exceptions, were apprehenſive of the danger which awaited their order, if French principles became prevalent in Great Britain. The clergy publicly teſtified the opinions which they before held. Miniſters, cautious as they were in avowing any ſentiments concerning the French revolution, did not conceal the high eſtimation in which they held Mr. Burke's production. The public opinion, which at firſt had been ſo extremely favourable to the French revolution, was at the end of 1790 greatly divided."

The diſpute about Nootka Sound, originating in the aggreſſion of Spain, was managed by Britain with ſuch vigour and deciſion as procured honourable and peaceful ſatisfaction. The ambitious ſtrides of Ruſſia alarmed Britain, ſhe wiſhed to reſtore peace to Turkey, and ſecurity to Europe, even if forcible interference was neceſſary. Public opinion was averſe to a war with Ruſſia; and, in deference to that great director of a free country, miniſters abandoned the deſign. A new conſtitution being propoſed for Canada, called into action the ſentiments of Meſſrs. Burke and Fox on the principles of government and the French revolution; and they maintained their oppoſite doctrines with their reſpective powers—a final ſeparation enſued. Important legal queſtions were this year diſcuſſed in the law of libels, and the effect of a diſſolution in parliament on an impeachment. On the continent, Catharine, though victorious, granted peace to Turkey on very moderate terms; the cauſe of this moderation was policy. Poland, by a wiſe and pacific change, for anarchy ſubſtituted united liberty and order, and from thraldom to foreign powers was riſing to independence; Catharine wiſhed to re-eſtabliſh her yoke. In the effects of the French revolution ſhe hoped for ſucceſs. Neighbouring potentates were alarmed at the progreſs of the anti-monarchical ſyſtem. Catharine truſted hoſtilities might enſue that would favour her deſigns upon Poland. The National Aſſembly now promulgated a new doctrine, that internal changes diſſolved engagements with foreign powers; and this invaded the rights of German princes. Confiſcation, impiety, and tyranny increaſing at home, Louis fled from his confinement, but was retaken. So circumſtanced he found it neceſſary to accede to the new conſtitution. The termination of the Conſtituent Aſſembly is cloſed with a review of the principal changes which it effected, how it found and how it left France.

(To be continued.)

Sketches on the intrinſic Strength, Military and Naval Force of France and Ruſſia; with Remarks on their preſent connexion, political influence, and future projects. In Two Parts. Part I. 4to. Pp. 200. 12s. Hague, 1803. Imported by Budd, Pall Mall.

THESE Sketches are *profeſſedly* the production of an Engliſhman, travelling on the Continent, written at different times, and therefore, in ſome reſpects, unconnected; we ſay *profeſſedly*, for, if the author had not ſo declared in his preface, we ſhould certainly have concluded, from the numerous Gallicifms which they contain, from much of the phraſeology, and from *ſome* of the ſentiments, that they had been written by a Foreigner. Be that as it may, they exhibit, among ſome objectionable matter, ſome looſe ſtatements, and ſome *hazarded* aſſertions, many uſeful and important obſervations, deſerving the attention of the Politician and the Stateſman.

"With

"With reſpect to France," ſays the author in his preface, "the formalities of laws, the ſhackles of property, the embarraſſments of ancient uſage, common prejudice, and partial rights, have all diſappeared before the potent *ſabre* of a military chief. If Bonaparte (Buonapaté) or any other man poſſeſſing talents and *character*," (*character*, we ſuppoſe, is here uſed as ſynonymous with the French word *caractere*, becauſe in any other ſenſe it is inapplicable to the Corſican Uſurper,) "be able to maintain an unlimited authority at the head of the French nation, and keep alive, upon interior improvement, that energy and vigour which the revolution has brought forth amongſt that people, the intrinſic ſources of the European dominions of France are ſuch, that their produce may ſoon enable the Chief Conſul to carry into effect the moſt gigantic projects of his revolutionary predeceſſors."

He then proceeds to ſtate, that in ten years the produce of agriculture in France will exceed its former produce by one third; that "political evils and military warfare" are more favourable to *great national works*, than "all the arts of drowſy opulence in peace;" certainly a novel diſcovery, and, notwithſtanding the confidence with which it is aſſerted, and the bold contempt of critics, which the author avows, is equally at variance with hiſtorical facts, and with the deductions of common ſenſe; that 15 per cent. on the national income of the republic would produce an annual revenue of 30,000,000 ſterling; and that "the aſſertions of Britiſh writers, ſetting forth the miſery and oppreſſion which they pretend pervade the interior of France, are written with a profound ignorance of facts, or with a deſign to lull their abuſed country into a fatal ſecurity. We ſpeak from ocular evidence, having within theſe laſt twenty months viſited every department of that vaſt republic."

We leave the author to ſettle this laſt point with Sir Francis D'Ivernois, whoſe work was reviewed in the Appendix to our Sixteenth Volume: or rather with the republican authorities on which Sir Francis founds his obſervations, and which he quotes in his book. It is not to be credited that the *conſtituted authorities* of the republic would labour, by exaggerated ſtatements, to magnify the diſtreſſes of their country; and yet are their ſtatements in direct contradiction to the aſſertions here made on "ocular evidence."

Indeed, we think the grand defect of this work is the ſtrong point of view in which every circumſtance favourable to France is placed, and the manner in which every unfavourable circumſtance is thrown into the back ground. We cannot, however, impute this to any wiſh of the author to favour the republic, for he evidently harbours no ſuch wiſh, but muſt rather aſcribe it to the known facility with which men are apt to make every thing bend to any favourite ſyſtem which they have formed. It is certainly proper to aſcertain the real extent of the danger with which we are threatened, and to look it fairly in the face; and we muſt feel obliged to a writer who ſupplies us with materials for that purpoſe; but true political wiſdom will draw the line between

that falſe confidence, on the one hand, which leads us to diminiſh the danger, and thoſe unmanly fears, on the other, which tend to magnify it. It is moſt true that we have a very formidable enemy to encounter, and that it requires all the efforts of the united talents and vigour of the country to oppoſe him with ſucceſs. But though his reſources are great, they are not boundleſs; though his abſolute power has removed many of the obſtacles to their exertion; yet there ſtill remain impediments of a phyſical and moral nature, which muſt prevent him from deriving all thoſe advantages from them, which it is here taken for granted he muſt, of neceſſity, derive.

It muſt be remembered by the reader, that this book was written *before* the war; elſe he will be ſurprized at many things which he will find in it. For inſtance, the author, ridiculing the aſſertion of ſome Engliſh writers, who had obſerved 'that all commercial intercourſe with France is interrupted,' remarks "it is not ſaid how, or by whom her commerce is now, or *hereafter*, to be interrupted;" a remark which he certainly could not make at this time. He farther obſerves, "we are perſuaded, that were the poſſeſſions and real productive capital of the French republic laid into one ſcale, and all the ſources of commercial wealth and maritime power which we yet poſſeſs in ſecurity, put in the other, to keep the balance even would require materials of more weight and ſolid value than the *elogies* which have been written on the treaty of Amiens." If any thing were wanting to turn the ſcale, we agree with the author that the panegyrics beſtowed on the treaty of Amiens would not anſwer the purpoſe, becauſe they were utterly deſtitute of *weight* or *ſolidity*, as the event has ſufficiently proved; but we are decidedly of opinion that the reſources of this kingdom, if wiſely managed, would ſuffice of themſelves to weigh down "the poſſeſſions and real productive capital of France," unleſs, indeed, the ſcales were holden by the unſteady hand of prejudice.—Among the *hazarded* aſſertions of this author, the following may certainly be placed. "In *all* countries, financiers have long proceeded by the ſame mechanical routine; they add impoſt to impoſt, upon the earnings of the poor; they tax the caprice of the rich; and *by trivial economy bridle the circulation of moveable capital.*" The meaning of the *laſt* remark we profeſs our inability to diſcover. "By this ridiculous mode of raiſing a public revenue, public induſtry is depreſſed, the enjoyments of the rich are curbed, and the patriotiſm of the great is ruſted into a cankered contempt." That this is not true, in reſpect of Great Britain, it is almoſt ſuperfluous for us to obſerve. But if, as the author aſſerts, it be true in reſpect of *all* countries, it muſt be true in reſpect of France, and then we will leave him to reconcile this account of the ſtate of the republic with his previous denial that "miſery and oppreſſion pervade the interior of France." If miſery or oppreſſion do not accompany or follow accumulated impoſts on the earnings of the poor; the depreſſion of public induſtry; and the curtailment of the enjoyments of the rich; where are they to be found, or what is to be conſidered as proofs of their exiſtence?

Paſſing

Paſſing over many other objectionable paſſages which we had marked for animadverſion, we turn, with pleaſure, to reflections in which we can heartily concur with the author. He ſhrewdly obſerves, in a note, "That Ruſſia ſhould guarantee the chapter of St. John of Jeruſalem, at Malta, reminds us of the late King of Pruſſia's guarantee of an hereditary monarchy in Poland! To conſider that iſland an independent ſtate, while it is garriſoned with Neapolitan ſoldiers, and while the *Conſul*'s Aide du Camp is Prefect of the Royal Palace in Naples, requires more diplomatic ſagacity than we poſſeſs." After ſome equally juſt remarks on the principles and policy of Mr. Jefferſon, the Preſident of the United States of America, he expreſſes a hope, that, in conſequence of the Conſul's ſullen contempt for the authority, power, and property of all other governments, "Providence has yet in reſerve ſome men of talents and character, whom the reiterated inſults of theſe marauding republicans, will, at length, rouſe up and draw forward, to ſave, from further deſolation and final ſlavery, this timid and unmanly world." He ſubjoins the following note to this paſſage.

"It is certain, that the moſt powerful ſovereigns in Europe have made repeated application to the Chief Conſul, in favour of the King of Sardinia, and other injured princes: and it is equally certain, that, prior to the death of the late Emperor Paul, theſe applications were received with indifference and anſwered with illuſory profeſſions: ſince the death of that ſovereign, every propoſition which was not conceived at *Malmaiſon* has been ſpurned at the Tuileries.

"It is ſaid that Bonaparte, *perſonally*, has long deſpiſed the governments of all other European ſtates; no wonder that he ſhould do ſo now. He may well conſider his own ſucceſs and the rank he is tamely allowed to hold, ſufficient to authorize him to treat his cotemporaries with indifference.

"When, at the requeſt of a legal ſovereign, the late Pretender, who had only the ſhadow of an hereditary right, was ſent from Paris, the French government was held up to univerſal opprobrium, and its weakneſs on that occaſion, was conſidered as ominous of its future fate. What can the Conſul think of theſe monarchs, who, in obedience to the will of the moſt execrable college of rebel uſurpers that ever diſgraced the government of a country, refuſed to the legitimate King of France, and innocent princes of the Houſe of Bourbon, a wretched aſylum in the ſecluded corners of their dominions?"

Experience ſo fully contradicts the general aſſertion that "if the government be virtuous, valiant, and active, the community will be moral, brave, and induſtrious," that it is needleſs to adduce examples in proof of its fallacy; yet the obſervations which follow this aſſertion are, in moſt reſpects, juſt and judicious.

"Since the Jacobin ſyſtem of reſiſtance to legal authority has been ratified by all the ſovereigns of Europe, and hallowed by the Pope, much pains have been taken to ſhew, that a people fighting, in what is called their own cauſe, are capable of greater atchievements than thoſe who fight for a chief. By this invidious doctrine, it is meant to prove, that oppreſſion, ignorance, and corruption, are the hereditary characteriſtics of a legal go-

vernment: otherwiſe, how could it be aſſerted, that a band of rebel adventurers, a few uſurpers, or a ſelf-elected chief, ſhould be better qualified than a legitimate ſovereign to raiſe a commonwealth to grandeur? The fact is, theſe pretended extraordinary powers of democracy are bugbears of ſophiſtical invention. A people no ſooner renounce their allegiance to one ruler, than they paſs under the dominion of another: and if, at the command of a conſul, or preſident, they perform deeds, which they will not do at the order of an emperor, or a king, the cauſe muſt neceſſarily lie in the ſuperior or inferior capacity of one of the parties.

"Calculations, made upon the ſpirit of a nation, *without a body*, or upon the body of a people, *without a ſoul*, will always prove fallacious. In the political ſphere of human action, extraordinary men appear but ſeldom; and although the vexatious vices of ignorant rulers may ſometimes rouſe up an oppreſſed people to vengeance, yet, they will never become formidable to other ſtates, until they themſelves are ſubdued, and follow a leader, or obey a chief."

We muſt obſerve, however, that obedience to a Conſul or Preſident which is not paid to an Emperor or King may ariſe from other cauſes than the ſuperior *capacity* of the party obeyed. For inſtance, an Emperor or King may be reſtrained by the dictates of humanity, or the mandate of the law, from the gratification of his ambition at the expence of his people; when a Conſul or Preſident may, by merely throwing off all ſuch reſtraints, accompliſh his object. Here it is not *capacity* but *power*, not *intellect* but *force*, which commands and enſures obedience. In a note to this paſſage the writers in the London papers are abuſed for filling their columns with "ſuch panegyrics on the patriotiſm and noble zeal of *a deluded rabble* in Switzerland, that, to read them is diſguſting to common ſenſe." We conceive it to be difficult to ſelect fairer objects of panegyric than the gallant followers of ALOYS READING, and to us it appears much leſs "diſguſting to common ſenſe" to hear them deſervedly praiſed for their patriotiſm and their valour, than to ſee them falſely repreſented as a "deluded rabble."

The author's remarks on the progreſſive increaſe of the power of France, and, more eſpecially the ſentiments which he quotes of able politicians on that ſubject, are entitled to attention.

"With reſpect to France, the peace of Nimeguen made the dominions of Louis XIV. the moſt compact and populous kingdom in Europe; that of Utrecht extended them to Spain and the Indies; and a natural conſequence was, the conſolidation of the military preponderance of that monarchy. The preſent ſituation of Holland, Germany, and Italy was then foreſeen; and the ruin of Great Britain itſelf was predicted.

"At Nimeguen, Sir William Temple declared it to be his opinion, "*that whoever adviſed the States General to make peace with France, in her then formidable poſture, was a traitor to all the ſovereigns of Europe.*" The Elector of Brandenburg was of the ſame opinion; and wrote to the Prince of Orange, "*If Holland will not come heartily forward, it is our duty to exterminate thoſe "Dutchmen, and to eſtabliſh, in their ſtead, a more effectual barrier to the conquer-"ing ſyſtem of France.*" During the negotiations at Utrecht, the Emperor told

told Lord Peterborough, that the Queen, by her ſecret preliminaries with Louis, had ceded Europe and the Indies to France: and the Electoral Prince of Brunwick, afterwards George I, in his memorials, endeavoured to convince the Britiſh miniſtry, that, by giving up the Spaniſh monarchy to the Houſe of Bourbon, they ſurrendered the Britiſh kingdom as a province to the ſame power. The ſame prince obſerved to Raby, afterwards Strafford, "*Your miſtreſs has ſigned the death warrant of Europe, and of Old* "*England*; *and you, ſir, are charged to prepare the halters.*"

"In ſhort, the peace of Nimeguen was the preliminary to the ſubjection of Europe, and that of Utrecht, was the definitive treaty; the one put France in an offenſive poſition, the other deſtroyed the defenſive means of all her neighbours."

We wiſh to ſee both England and Pruſſia return to the old-faſhioned principles of Sir William Temple and the Elector of Brandenburg; we ſhould then have no more ruinous treaties, nor "hollow-armed truces;" we ſhould not loſe in the cabinet what we had gained in the field.

The author is much more correct in his general notions of the *effects* of the power of France, than in his remarks on the extent of her reſources, or in his ſpecification of details. When he tells us; "By the conſcription-laws, every male is liable to ſerve in the loweſt military capacity: there is neither legal exemption, nor privileged preferment; and, *conſequently*, there is no ſubject for jealouſy in the army, nor for diſcontent in the community;" we cannot but ſmile at his logic. It is truly curious to hear *equality of oppreſſion* alledged as a *ground for content!* And when he calls the remarks in our papers "on the tyranny of the conſcription and the deſertion of the young men in France," "abſurd declamations and fallacious reports" which "deſerve no attention," we cannot but wonder at his aſſurance. That the people of France conſider the laws of conſcription as tyrannical, and that the young men deſert, are facts too notorious to be denied. Indeed the ſevere regulations of the Conſul for enforcing a rigid obſervance of theſe laws, and for puniſhing ſuch deſertion, prove their exiſtence beyond the reach of confutation, or even the poſſibility of doubt. Of the deſigns of the Firſt Conſul on this country, it is evident, from the following extract, our author had formed very accurate conceptions.

"Moſt public men have the vanity to blend perſonal conſiderations with the concerns of the ſtate. In France, the people are daily telling their *Corſican* chief, that his perſon is *la divinité* of the republic; and the clergy exclaim *Amen!* * To retaliate preſumed injuries, to gratify malignant ambition, and to confirm the mob in their belief of his ſupernatural genius, we muſt not be ſurpriſed if this mighty adventurer ſhould make the French nation attempt ſuch daring enterpriſes which moderate thinking men would conſider extravagant.

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* "Octavius was alſo deified: *Præſenti tibi maturos largimur honores!*
Horace."

"During

" During the late revolution-war, Bonaparte affected to carry victory in his name: Great Britain was the only power whose arms checked his military career, and confused his diplomatic combinations. The destruction of his fleet at Aboukir, the defence of Acre, (in its effects the most important occurrence of the war,) the expedition to the Baltic, and the loss of Egypt, were mortifying events. These being the only disappointments he met with, they were the more sensibly felt; and they will not be forgotten, until he either revenge them or perish in the attempt.

" The Consul is said to be naturally vindictive; his station obliges him to look upon the legitimate sovereigns who have not yet submitted to his dominion, as his foes; and the same policy by which he holds the government of France, points out to him the necessity of subduing those foes. It has long been notorious, that, in the French cabinet, probity, good faith, and common honesty, are bug-bears, far beneath the notice of their enlightened legislators. To ruin a rival power, force, corruption, and treachery, are equally legal. The British empire is now the only rival of the French republic; to destroy its government would be the *ne plus ultra* of Bonaparte's wishes; and such an atchievement would indeed make him the hero of his century. Should *l'homme de la providence* have resolved to make the attempt, as we believe he has, passiveness and concession may fortify his rancor, but they will certainly not alter his decrees."

The event has sufficiently proved the justice of the last observation. Equally just is the following brief sketch of the politics of France.

" Except when the personal characters of leading men, may, now and then, influence the measures of a government, the politics of every state is, to secure its independence, augment its power, and elevate its rank. These objects cannot be pursued singly, they are interwoven with one another.—The independence of a state can only be secured by an unremitted progression in power, of which rank is a consequence. We have already remarked that almost all states have begun to decline, as soon as they ceased to rise. The ambition, avarice, and ignorance, of individuals, allow nations no interval of stationary quiet and security.

" In modern times, the only governments that seem to have acted upon any digested system, are the French since the commencement of the reign of Louis XIV. and the Russian since that of Peter I. These two monarchs felt the internal strength of their respective empires, and measured the powers of their neighbours.

" When Louis assumed the direction of affairs, he found himself hemmed in, on the side of Germany, Italy, and Spain, by Austria; and on all other sides, by Great Britain and Holland. To break through that circumvallation, was an enterprize worthy of a young aspiring monarch: and, as enterprizing princes generally do, he succeeded. By the valour of his arms, seconded by the infatuation and treachery of his neighbours, he levelled down all the bulwarks of his opponents; and laid Europe open to the inroads of France. He broke the power of Austria, and thereby destroyed the union and force of the German empire; he made Spain a province of his dominions; annihilated the arrogant and independent spirit of the Dutch; and deprived Great Britain of all her useful connexions on the continent of Europe. His successors made but a poor use of the means he left at their disposal, it is true, but they adhered to the leading principle of his system; they kept fast hold of Spain; took all the measures, which a court like

that

that of Verſailles could be expected to deviſe, to weaken the Houſe of Auſtria; to attach Holland to France, and undermine and divide the Britiſh Empire.

"The revolution has, in no wiſe, altered the politics of France; it has changed the actors and they have adopted new meaſures. But they are meaſures much more dangerous to the peace of the civilized world than thoſe of their predeceſſors. Inſtead of groveling in obſcure intrigue, deceit, and circumvention, the champions of the republic have ſubſtituted a bold ſyſtem of treachery, violence, and military deſpotiſm. During the few years that they have exerciſed the ſupreme authority, the republic has atchieved all that Louis XIV. perhaps, ever intended; France is raiſed to an eminence of power, which, in that prince's time, would have made him as completely maſter of Europe, as he was of Alſace and Navarre. The treaties of Luneville and Amiens have made the Firſt Conſul a more formidable potentate, than thoſe of Utrecht and Radſtat made the chief of the Houſe of Bourbon."

This is unqueſtionably true; the Conſul is a moſt formidable potentate indeed; nor, as it would ſeem, the leſs ſo from his inability to *deceive* thoſe whom he means to *ſubdue*.

"The republican government cannot ſo far diſſemble its natural character as to impoſe upon the moſt ſhallow obſerver. The civilities and pacific profeſſions of the conſulate, are, to common ſenſe, glaring treacheries; the principles of the French chiefs are printed in fixt colours, on all their actions; and their rancorous enmity to other ſtates, is demonſtrated by their moſt ſimple geſtures. The ſtateſman who is the dupe of French politics, cannot, in ſuch capacity, plead deception nor bad faith; for the hoſtile helmet of the republic is nailed to the crown of her champion; beſides, good faith was never the attribute of uſurpers.

"Abſtracting from the politics of their rulers, the French cannot live for any length of time, on peaceable terms with their neighbours; as equals, they are inceſſantly labouring by intrigue and circumvention to become ſuperiors; and when allowed to aſſume a ſuperiority, they are imperious, wanton tyrants: No nation near them will ever enjoy peace while they maintain their preſent poſture."

This conſideration ſhould be ever uppermoſt in the mind of a Britiſh Miniſter, who will alſo do well to attend to the following gigantic plan for rivalling us on our native element.

"It has been ſaid, that the conſulate intends to raiſe an enormous navy, and to diſtribute it as follows:

IN THE MEDITERRANEAN.

France ſhall maintain	30	65 ſail of the line of battle ſhips.
Spain - - -	20	
The Italian States, including Naples	15	

FROM CADIZ TO THE TEXEL.

France ſhall maintain -	100	160 ſail of the line of battle ſhips.
Spain - - - - -	40	
Holland - - - - -	20	

"Should the French compoſe a navy in this manner, and oblige their allies to keep up 95 ſail of the line for the ſervice of the republic, the

Dutch

Dutch and Spaniſh officers and men will be under the immediate orders of their maſters, the *French*. The inconvenience of ſeparate commanders, which has ſo often fruſtrated the beſt combined plans of confederate forces, will thereby be avoided.

"The heavy navies of France will not, however, ſoon be in a ſtate to give much uneaſineſs to her rival neighbour. Should Bonaparte ſeriouſly ſet about building line of battle ſhips, Great Britain may congratulate herſelf and let him go on. Lucky gameſters play boldly; but, when they meet with a few ſucceſſive checks, they loſe their clue, and become more diſconcerted than others. The Conſul has hitherto ſtaked high, and with remarkable ſucceſs; ſhould he attempt to purſue his fortune upon the ocean, his preparations will be analogous to his uſual meaſures; ſkirmiſhing is not in his tactics; if he ſend a fleet to ſea, it will be ſuch a fleet, as France never could boaſt of before; but if the ſpirit of the Britiſh nation do not entirely ſubſide in the interval, that fleet will be beaten: every effort which revenge can deviſe will be made to augment its force, and it will be beaten again; its creator may then loſe his temper, and France will loſe her ſtake in the game.

"The light *Flottilles*, which the republic is preparing, may perhaps merit the attention of the Britiſh government, more than all the heavy navies of Europe and America together. It is certain, that, at this moment, arrangements are making to form and repair ſuch *depots* and convenient harbours, between Breſt and the Ems, where 1500 to 2000 light veſſels may be kept in ſafety and conſtant readineſs, to act either offenſively, or to defend their own coaſts, as occaſion may point out or require: It is equally certain, that immenſe quantities of materials and ſtores, for the conſtruction and equipment of theſe veſſels, are already collecting from all quarters: and there is no doubt that the conſulate intends to extend this naval ſyſtem of light ſquadrons to America and the Weſt Indies."

The reader will do juſtice to the author's penetration when he recollects that this paſſage was written during the exiſtence of the late truce. In a ſubſequent page he tells us—"*Bonaparte conſiders Great Britain as being reduced to the neceſſity of hereafter confining all her military and naval operations to the defence of her own dominions.*" Do not the events of the laſt twelve months appear to ſanction this arrogant notion of the uſurper? Our author adds; "No ſtate, once reduced to fight in its own defence ever fought long." We *hope* Great Britain will prove an exception to the rule! But his farther account of the conduct which the Conſul, he predicted, would purſue, during the peace, and in the event of a new war, muſt not be omitted here. "We ſhall be amuſed with the Conſul's preparations at home; dozens of line of-battle ſhips will be launching monthly in the ports of Holland, France, and Spain; gun-boats will riſe in the channel like muſhrooms; and Saint Valery, Boulogne, Mardik, Dunkirk, and Fluſhing, will be converted into ſpacious impregnable naval harbours. Naval manœuvres, military encampments, ſham-fights and reviews, will be exhibited to aſtoniſh and terrify the ſwarms of our gaping countrymen, who, to the diſgrace of the Britiſh name, are daily flocking to cringe and bow before their Sovereign's tumid foe!"—Theſe predictions have certainly been verified à la lettre. "In caſe of another

another war," adds our author, "theſe manœuvres will be ſo managed, as to make it appear to the people of England that no invaſion is intended; and ſquadrons will no doubt be ſacrificed to ſhew, that, if ſuch really was intended, to land would be impoſſible." We have little doubt that ſuch was the deſign of the French government; but, fortunately for us and for Europe, ſuch is the impetuous and overbearing temper of the Corſican Uſurper, that, as we before obſerved, he can no longer hope to *deceive* thoſe whom he means to ſubdue. On the viſits of certain of our countrymen to Paris, for which ſome of them are now deſervedly ſuffering impriſonment in the land which they went to admire, our author's comments are pertinent and juſt.

"Britons have for many ages been conſidered as the people poſſeſſing the moſt laudable and dignified national pride: they are the only people in Europe who have neither been beaten, nor in any wiſe humiliated during the courſe of the late revolution war; and it is remarkable that, after the peace, they are the only people who, in a contemptible admiration for a rebel chief, have loſt ſight of their own and their country's worth. Other nations have been deſpoiled and conquered, they have bowed to the tyrant's ſceptre by compulſion; but peers of England, Britiſh ſenators, and Engliſhmen of all deſcriptions ſeem to regret the valour of their defenders; they are proud to be noticed in the ring of Bonaparte's Gallic ſlaves; and hurry in crowds to offer their oblations to the foul prieſteſs of that polluted temple of treaſon, (the Tuilleries), ſtill rancid with a ſovereigns blood! We cannot here avoid mentioning a circumſtance that lately happened on the continent: One of the firſt monarchs in Europe deſired a nobleman at his court to prepare to go as his Ambaſſador, or rather Plenipotentiery, to Bonaparte; the other replied, "for the firſt time that ever a ——— demurred to execute the orders of his maſter, I am, upon this occaſion, proud to diſobey your Majeſty's commands. As an officer, I cannot be the inſtrument to compromiſe the dignity of my ſovereign's crown; and as a gentleman, I dare not diſhonour a nobleman who wears my name and your Majeſty's uniform."

We wiſh we knew the name of this officer which ought to be recorded, as a leſſon to the preſent age; and tranſmitted, as an example, to poſterity. We have very often taken occaſion to impreſs on the public mind a conviction of the vaſt conſequence of the *preſs* in governing the opinions, and, conſequently, in influencing, the conduct, of mankind. And none but the verieſt of idiots, entruſted with the management of public affairs, in this revolutionary age, would neglect an inſtrument ſo wonderfully potent in its effects. It might, indeed, become a viſionary ſpeculatiſt in the region of Utopia to treat with contempt ſuch a mean of governing, as it were, the minds of a people; but his own ruin, and the ruin of the ſtate which he was bound to protect, would ſpeedily exhibit a fatal proof of his imbecillity, and convince even himſelf of his error. We have reaſon to believe that our author's account of the effect, produced by the French preſs, on the continent, in convincing both the rulers and the people of the different ſtates, that *we* are fighting only for our own intereſt,

tereſt, and in order to monopolize the trade of the world, falſe and prepoſterous as the aſſertion is, has been very great indeed.

" Whatever the people of England may be told to the contrary, we can, from a perſonal knowledge of facts, affirm, that this doctrine is believed in every cabinet, and by every politicat economiſt on the continent of Europe. The preſent dependent ſtate and *certain* ſubjugation of Portugal, the ruin and conqueſt of Holland, and the degradation of Spain, with a thouſand circumſtances of a ſimilar nature, are artfully laid to our charge; and all the little ſcurrilous predictions of our decline, that iſſues from the numerous preſſes, now in all countries devoted to the cauſe of our enemies, are read and heard with avidity and pleaſure by the people of all ranks and profeſſions. Let thoſe fools read them, ſay our Engliſh politicians, what is that to us. Did we not know the end purpoſed, and ſee the effects daily produced, by the newſpaper ſtatements and comparative views circulated by the ſecretaries, clerks, and emiſſaries of the conſulate, we might perhaps join in the chorus with our *dotard* countrymen. But we ſee in thoſe productions, the advertiſements and *programme* of the moſt formidable combination that ever was planned againſt an empire. And although we know that it will not be believed, conviction compels us to affirm, that Bonaparte's pamphlets and penſions have more effect in confirming the ſeveral ſtates of Europe in their enmity towards Great Britain, than all the ſubſidies the Britiſh treaſury can ever pay, will have in conciliating their friendſhip.—Subſidies are, no doubt, conſiderations to the agents and commiſſaries employed in paying and receiving them, and they may have a certain momentary value with the miſtreſs of a prince or a miniſter; but they never were, nor will they ever be, a national conſideration to any ſtate. The ſpoils of the Britiſh Empire are, on the contrary, objects of the moſt ſeducing nature; ſcattered, as they are, they ſuit the intereſts and ambition of many ſpeculators; and the Conſul's liberality will perhaps encreaſe as he augments his means.

" We do not mean to infer that Great Britain has any imminent danger to apprehend from the organized enmity of Europe; but as that enmity can in no wiſe promote the intereſts of England, but, on the contrary, may prove more or leſs detrimental to them, we think it might be as well to prevent its organization; eſpecially as that could yet be done with much facility, and to the great and permanent advantages of the Britiſh Empire."

We have already been ſo copious in our remarks and extracts on this volume, that we muſt neceſſarily be brief in our obſervations upon the concluding part of it; though it contain many reflections that are important, with ſome of a different deſcription. We ſhall extract a paſſage or two reſpecting the occupation of Braſil, both becauſe the author's ſentiments coincide with the advice which we gave to his Majeſty's Miniſters, during the laſt war, and becauſe we think they may be of ſervice to the Miniſters of the preſent day.

" With reſpect to Brazil, next to Indoſtan, that country is the object that moſt immediately occupied the cabinet of St. Cloud. The Conſul knows, that were it poſſible to diſpoſſeſs Great Britain of her ſettlements abroad, ſhould the Britiſh government ſecure the empire of Brazil, our maritime and naval ſuperiority would be conſolidated in ſpite of all his efforts. It is the only

only country on the globe which neither France nor her allies, could ever moleſt; ſhe cannot approach it by land, and in our poſſeſſion, it alone, could maintain a navy that would bid defiance to the naval power of the reſt of the world. To prevent Brazil falling under our dominion, the Conſul lately ſpread out his protecting arm over Liſbon, and forbade his ſoldiers, as well as thoſe of the King of Spain, to pillage that capital. Had General Laſnes managed his inſtructions more French-like than he did, or until the Britiſh troops had evacuated the poſts and places ceded or given up by the late truce, we ſhould have heard of another cauſe for his quarrel with the regent of Portugal than the entry of a pair of *lace ruffles!* and by this time Brazil would have been guaranteed in a more effective manner than it has been on our ſheep-ſkins at Amiens!

"When Bonaparte guarantees the ſettlements of his allies, he ſecures the contract in its full ſenſe, by either the poſſeſſion of the ſettlement itſelf, or by taking his ally under the dominion of the republic. But when we ſend out our ambaſſadors to guarantee the dominions of our friends, they are not inſtructed to forbid ſuch a friend to cede theſe ſame dominions to the Conſul next day; any ſuch reſtriction would be to interfere in the affairs of other ſtates! When the rulers of France ſee a poſt or country, which in other hands might, on ſome future occaſion, prove detrimental to their projects, as a duty they owe to the republic, they ſecure it. Although we know, that ſettlements, or naval and military poſts, in our power by conqueſt, are by their former owners ceded to our enemies, yet, ſhould our deareſt intereſts depend upon the poſſeſſion, our magnanimity diſdains to retain them! Worthy John Bull! We ſincerely wiſh that your magnanimity, ſo tempered as it frequently is with other *heavy* ingredients, may not one day meet with ſuch a reward, as will make you ſtare, and ſay, who could not have thought it!"

Towards the cloſe of his book, the author again refers to the ſubject of the occupation of Braſil.

"To take poſſeſſion of Braſil would be, ſays honeſt John Bull, "an unjuſt thing, for the Queen of Portugal has done us no harm." It might, however, not be amiſs to inform him, that Portugal has forfeited Brazil and Goa, by exactly the ſame miſdemeanor that Spain and Holland loſt *Trinidad* and *Ceylon*; unable to protect her capital, and certain that we would not do it for her, ſhe committed her dominions to the diſcretion of the French republic. The Firſt Conſul, perhaps not certain what the iſſue of his war in St. Domingo may be, knows, that charged as he is with the government of France, it is his indiſpenſible duty to ſecure for the republic, poſſeſſions ſufficient to give her a preponderance by ſea, proportionate to the rank he has given her on land; to do this, the moſt eligible country on the globe is Braſil: and to have a plauſible pretext to garriſon that ſettlement, Bonaparte has, it is ſaid, inſtructed his ambaſſador of peace, General Laſnes, to make a French *footman* quarrel with the Queen of Portugal's prime miniſter, or rather with her Majeſty's *miniſtre de finance*. Now, if our worthy neighbour get once poſſeſſion of Braſil, he will, very ſoon after, make our credulous cockneys buy their rum and turtle, their ſugar and muſlin, at Bourdeaux and Rouen!

"Amongſt our definitions of political morality, the following anſwer of the late Empreſs of Ruſſia to a Poliſh biſhop, might, on ſome occaſions, make an uſeful ingredient. Prior to the final partition of Poland, a prelate

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of high rank in that country endeavoured to convince Catherine II. that the monarchical republic of Poland was a ſovereign ſtate, independent of all other earthly power; and that there was an injuſtice in her Majeſty's proceedings againſt it. The Empreſs anſwered, "Reverend Father, if Poland was an independent ſtate you would not have been here to intercede for it. As it is, you can give me no ſecurity that your country will not fall under the dominion of thoſe who may one day attempt to diſturb the peace of my people. To care for the preſent, and to provide for the future ſafety of this empire, the Almighty has impoſed upon me the heavy duty of a ſovereign, and you know, reverend father, that to the accompliſhment of our divine miſſion, all earthly conſiderations muſt give way."

The following obſervations may ſtartle timid politicians, but they will be examined with the moſt ſerious attention by wiſe and prudent ſtateſmen.

"In extraordinary caſes, to uſe extraordinary means is not only lawful but it is a duty. In the preſent political ſtate of the civilized world, France is in Europe already too powerful; it is, therefore, the duty of all other powers, and of Great Britain in particular, to prevent that republic augmenting its force by the acquiſition of foreign ſettlements. If the courts of Liſbon and Madrid cannot be roused up to a ſenſe of the duty they owe to the great commonwealth of poliſhed nations, their poſſeſſions muſt be taken from under the leaden hands of their torpid governments, and made ſubſervient, as nature deſigned them, to the happineſs of mankind, and to the independence of Europe; likewiſe, thoſe luxuriant countries that may be ſaid to groan under the chilling authority of that monſtrous government of Turkey and the Barbary ſtates, ſhould forthwith be appropriated to the ſame beneficial purpoſe.

"Inſtead of that common-place phraſe *balance of power* which never exiſted but on ſheep-ſkin treaties, Great Britain has yet the means to raiſe, in Europe, in America, and on the Ocean, ſuch powers as would eſtabliſh a real balance or barrier, which all the force and frantic rage of diſappointed jacobiniſm could never break down. Then we would have no need to proclaim ourſelves the ſaviour's of Europe! A grateful world would do it for us.

"It ſhould however not be forgotten, that we have only *one* alternative now remaining; to wit, to conſign our children and the nation to a ſtate of all others the moſt repugnant to the feelings of men, and the moſt degrading to human nature—that of a *ſubordination to the French:* or to break through thoſe contemptible formalities which bind the hands of government and render all the glorious efforts of our irreſiſtible powers of no effect.

"Are the King of Spain and the Prince of Braſil, *as Vaſſals to Bonaparte*, more related to us, than were the King of Sardinia and the Prince of Orange who both fought our battles? And is the correſpondence of the Grand Signor, of the Emperor of Morocco, and the Dey of Algiers with the Firſt Conſul, leſs hoſtile to our intereſts than that of the Nabob of Arcot was with Tippoo Sultaun? What are Spain, Portugal, Turky, and Morocco to us, when compared to the ſafety of the Britiſh empire? Or what are all our miſerable calculations on financial economy compared with Britiſh liberty?

"Rather

"Rather than riſk the poſſibility of ever being obliged to acknowledge a ſuperior on earth, our laſt ſhilling, the moveable property of the empire the *national debt*, and, if neceſſary, the blood of our *darling* children, muſt be to Britons no conſideration."

To this laſt ſentiment we moſt cordially ſay AMEN. To the following maxim, however, we cannot ſo readily ſubſcribe, at leaſt without ſome modification, as to the extent of the criminality of ignorance.

"The ſtateſman who can be impoſed upon by intrigue, addreſs, or the bad faith of others, is more criminal than he who ſells Jamaica for a bribe, for he may loſe the empire *en bonne foi*. Ignorance in public functionaries is treaſon againſt the ſtate. The country has a right to call upon every man for his ſervice, but no man is juſtifiable who accepts an office that he is not qualified to fill."

His commercial notions, if thoſe notions can properly be called commercial, which refer to a matter of ſuch importance as the ſubſiſtence of the people, appear, from one of his notes, which we ſhall extract, to be founded on a truly liberal and comprehenſive view of the ſubject.

"When corn is exorbitantly dear, to grant bounties to import from abroad, raiſes the price ſtill higher. When a bounty on importation of corn is voted in England, the markets in foreign countries riſe in proportion; ſo that the money granted in premiums, is in reality given to foreigners, to enable them to enhance and keep up the price of grain above its natural level. When corn is cheap in Great Britain and Ireland, to ſell and export it, to be laid up in magazines abroad, a year or two, until ſcarcity ſhall again raiſe the price in England, is an economy, on which we ſhall not here pronounce an opinion. But we hope that its baneful effects will be ſeen into, and that meaſures will be taken to prevent the continuance of a practice, which is no leſs inconſiderate on the part of the legiſlature, than it is pernicious to the ſtate.

"When the neceſſaries of life are almoſt beyond the reach of the produce of common labour, and the annual impoſts already begin to benumb the arms of induſtry, the *ſuper*-drawback on exported ſugars, by which foreigners are enabled to ſweeten their tea and coffee five per cent. cheaper than the Engliſh themſelves can do, ſeems the counterpart of the above national economy, and clearly illuſtrates our ſyſtem of bounteous liberality in commercial intercourſe with foreign ſtates."

We muſt now take our leave of the author who is certainly a man of obſervation and knowledge. Though we are very far from concurring in the accuracy of all his ſtatements, or in the ſoundneſs of all his principles, it is but juſtice to obſerve that his book contains much that is valuable, in reſpect both of information and of inſtruction.

The Right of reſiſting Invaſion: a Sermon, preached at the Collegiat Church of Southwell, Dec. 8, 1803, *before the Southwell Volunteers, and publiſhed at their requeſt.* By the Rev. William Barrow, L. L. D. and F. A. S. Pp. 22. 4to. 1s. Rivingtons.

AMONG the numerous patriotic addreſſes to which the threatened invaſion has given riſe, few will be read with more intereſt or inſtruction, than the ſermon before us. Indeed, Dr. Barrow has, on ſeveral other important occaſions, addreſſed his countrymen with conſiderable eloquence and effect, particularly in his Bampton Lectures, and Eſſay on Education; and, though the preſent tract is not ſo poliſhed or elaborate as his larger works, it affords a good ſpecimen of his comprehenſive and energetic mode of reaſoning. It is, as it were, a ſmall coin from the ſame rich mine of intellect, and ſtamped with the ſame character of ſtrong ſenſe and ſound principles.

The text (from Numbers xxxii. 6.) is very appropriate, "*Shall your brethren go to war, and ſhall ye ſit here?*" And the ſermon is a powerful appeal to the feelings, as well as underſtandings, of Britiſh ſubjects, to unite and prepare with all poſſible diligence to repel the moſt formidable and ferocious enemy that ever threatened a nation with deſtruction. It begins by demonſtrating the neceſſity of diligent preparation, and conſtant practice in the uſe of arms "Every man," ſays Dr. Barrow, "performs that with beſt effect, which he performs every day. Facility and excellence are the offſpring of long and conſtant application."

After dwelling with conſiderable force on the duty of regular attendance to military exerciſe, the Doctor proceeds to an ample vindication of the profeſſion of a ſoldier, as to his general engagement; but, in the particular inſtance of invaſion, he ſhews that we reſiſt an enemy on the ſame principles, and by the ſame right, that we hunt down the beaſt of prey, which endangers our flocks, our families, and our lives.

"But," continues Dr. B. "the character of the enemy, and the nature of the conteſt, it highly concerns us fully to underſtand, and juſtly to appreciate; it is no common foe that we have to reſiſt; it is no common battle that we have to fight; the preſent ruler of France threatens to attack us on our own ground; he is preparing a force more formidable than any by which our country was ever before menaced; and the ſecrecy in which his enterpriſe is involved, with reſpect to the time, the place, and the manner of its execution, is a deciſive proof at once of his wiſdom and his power.

"Nor let us flatter ourſelves that this formidable armament will not be able to reach us; that it is impracticable for the invader to effect a landing on our ſhores. Let it not be forgotten, that of four attempts of the ſame kind, during our laſt conteſt with the ſame enemy, two completely ſucceeded, a third was diſappointed by the favour of the elements, and one only was intercepted by the vigilance of our navy, and defeated by its ſpirit. To deſpiſe the efforts of ſuch an enemy, is to give him ſtrength: to imagine ourſelves ſecure againſt his aſſault, is to contribute to our own ruin. To this

this let us add not only that he ſtands pledged to the enterpriſe, by his own engagement before his own ſubjects, before all Europe, and above all, before his own army; but that the zeal and the wiſhes of that army are ready to ſecond every attempt againſt us."

The Doctor, in another part, thus enforces the moral and religious duties of volunteers.

"Every ſentiment, indeed, of a rational mind is connected with religion. The Chriſtian ſoldier acknowledges God in all his thoughts, and directs every action to his glory: But the favour of the Deity is to be obtained only by endeavouring to deſerve it; by faith in his promiſes, reſignation to his will, and obedience to his laws. You have wiſely begun this day by a ſolemn act of devotion: let the whole of your conduct hereafter be worthy of this beginning. *In the name of the Lord you have ſet up your banners:* let them wave only to his honour and your own. To his ſervice you conſecrate your arms: let no future action of your lives profane them. Immorality and irreligion would diſgrace your aſſociation little leſs than cowardice itſelf. Your military character is only occaſional and temporary; and we truſt you will ſoon return to the occupations of peace, and the boſoms of your families. We wiſh you to aſſume all the ſpirit, and to acquire all the dexterity, of ſoldiers; but not to forget your habits of induſtry, temperance, and frugality. From the promptitude with which you originally enrolled your names; from the regularity and diligence with which you have attended the appointed hours of exerciſe and diſcipline; from the cheerfulneſs with which you have hitherto obeyed the orders of thoſe who have been inveſted with authority amongſt you; and from the zeal which you have ſhewn in every part of your profeſſional conduct, we doubt not but you will continue faithfully to diſcharge all the duties which you have engaged to perform. To your protection, then, we willingly intruſt ourſelves, and whatever is moſt dear to us. And, ſhould fatal neceſſity require it, with you we ſhall at laſt meet the dangers of the field, and ſhare the common fortunes of the country.

"But let me not prognoſticate evil, when I do not fear it. Let me rather bid you advance with all the hope and confidence, which the conſciouſneſs of a good cauſe ought to inſpire, when contraſted with motives and intentions which merit only abhorrence and reprobation. Your enemy, inſtigated ſolely by views of ambition or of vengeance, is preparing to invade and deſolate your country. His avowed purpoſe is not only to plunder or deſtroy the property which your ſkill and induſtry have acquired, but to diſſolve the government and laws under which that property has been obtained and enjoyed; and by his mercileſs and deſtructive ravages, to drain every future ſource of individual or national proſperity.

"He comes, not only to ſeize all that force or ſtratagem can give him, but to aboliſh all thoſe privileges which have long been the pride and glory of Engliſhmen, and to annihilate that liberty which envy has taught him to hate. Enliſted under the baleful banners of ſcepticiſm and infidelity, he haſtens to extirpate in others thoſe principles of religion, which he has himſelf neglected or inſulted; to baniſh from your minds that faith and piety, which have always conſtituted your beſt comfort in the preſent life, and your only hope in that which is to come.

"You are engaged in a cauſe as oppoſite in its principles, as, we truſt, it will be oppoſite in its ſucceſs. Your aim and object are to defend, by

ſuch means as providence allows, the various bleſſings which his bounty has beſtowed upon your native land; and to maintain all thoſe rights and privileges, which a high-ſpirited anceſtry bequeathed to you and your poſterity; you are to contend for the fruits of your own honeſt induſtry; for all the comforts and endearments of domeſtic life; and for thoſe mild and equitable laws, by which yourſelves and thoſe moſt dear to you have always been protected.

"You are to contend for the authority and the ſafety of a virtuous and venerable Sovereign, whoſe public and private conduct is guided not more by thoſe political inſtitutions, which he is bound by his ſolemn engagement to obſerve, than by the benevolent and paternal diſpoſition which he delights to indulge. Above all, you are to contend for that civil and religious liberty, to which every man has a natural claim, and which our national eſtabliſhments have confirmed; for the truth and the influence of divine revelation; for the faith and worſhip of your country; for the hope and conſolation of the goſpel of Chriſt."

Dr. Barrow continues to ſhew, that no people had ever more to loſe by invaſion than we, or more to fear from a cruel implacable enemy. "If we are conquered," ſays he, "all that hiſtory has recorded of oppreſſion will be but the type and ſhadow of what we are doomed to ſuffer. Our moſt ſplendid monuments of art will ſoon exhibit only heaps of ruins, and our groves and our corn-fields one general face of deſolation. The ingenious engines of our manufactures will be hewn in pieces; our richeſt mines will be given to the floods; and our proudeſt cities to the flames. The hoſtile ſoldier, degraded to an aſſaſſin, will ſtalk over our land till every houſe is rendered a houſe of mourning, and every field a field of blood."

To this ſermon is prefixed the requeſt of the Southwell volunteers for its publication, with a ſhort advertiſement from the author, in which he apologizes for the imperfections of a diſcourſe haſtily drawn up, without any view to printing, and of neceſſity publiſhed as preached. He thus modeſtly concludes: "So far, indeed, is he from pretending to any depth or novelty of obſervation, that he hopes and believes he has merely expreſſed the ſentiments and feelings of nine-tenths of the united kingdom."

This aſſertion, we alſo hope and believe, is true, with regard to the abhorrence here expreſſed of Gallic ſervitude, ſlaughter, or devaſtation; but that which conſtitutes the peculiar value of this ſermon, is the ſalutary and provident caution which it inculcates; in advertiſing volunteers of the dangers, irregularities, and exceſſes, to which their new and untried ſituations are likely to expoſe them. Of theſe precedent and foreſeeing admonitions, we ſhould have given larger extracts, did we not hope that our readers will not be ſatisfied with any ſelections ſhort of the whole ſermon.

From the title-page of this diſcourſe, we do not learn that Dr. Barrow holds any church-preferment, nor can we ſpeak with certainty on the ſubject; but of this truth we are fully convinced, that if a clergyman of his high character, and powerful talents, be not ſo placed as

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to be of moſt uſe to ſociety, it is a loſs to the publi:, and a particular diſadvantage, if not a reproach, to the church.

The Decameron; or Ten Days Entertainment of Boccaccio. Tranſlated from the Italian. In two volumes. The Second Edition corrected and improved To which are prefixed Remarks on the Life and Writings of Boccaccio, and an Advertiſement. By the Author of Old Nick, a Piece of Family Biography, &c. 8vo. 2 Vols. Pp. 782. 16s. Vernor and Hood 1804.

THE tales of Boccaccio are too well known to the public to render any critical account of their merits or demerits neceſſary, at this period. It is ſufficient, therefore, to obſerve of the preſent edition, that the tranſlator has carefully improved the language of the former Engliſh edition, and expunged many of the paſſages that were offenſive to decency. The book too is extremely well printed, and to it is prefixed an engraved head of the author, from Titian, very well executed. In his account of the life and works of Boccaccio, the editor has profeſſedly drawn many of his materials from Villani, Tiraboſchi, Martinelli, Bayle, Warton, Tyrwhit, and Roſcoe; and he could not apply to better ſources of correct information, and critical knowledge.

Boccaccio was born at Certaldo, in Tuſcany, in the year 1313, and being deſigned by his father for trade, was placed with a Florentine merchant, who took him to Paris. His inaptitude to commercial purſuits, however, ſoon convinced his father of the inutility of adhering to his original plan; and, obſerving his ſon to be fond of ſtudy, he ſent him to ſtudy the canon-law, under a celebrated juriſconſult of that day, Cino of Piſtoja. But law was as little ſuited to his diſpoſition as trade; as the editor obſerves, *Dulces ante omnia muſæ.* For them he was reſolved to quit, and to them to ſacrifice, every thing; his own intereſt, and his father's wiſhes. But his dependence was ſuch, that, till his father's death, he was obliged to *appear* to purſue his legal ſtudies. At that period, releaſed from all reſtraint, he followed the natural bent of his mind, reſigned himſelf wholly to his favourite purſuits, and became the diſciple and friend of Petrarch, who was extremely kind to him, and whom he always gratefully termed his father and benefactor. Intenſe application brought on a diſorder in his ſtomach, which haſtened his death. He expired at Certaldo, in the year 1375, at the age of 62. The following epitaph, written by himſelf, was inſcribed on his tomb:

> "Hac ſub mole jacent cineres, ac oſſa Joannis,
> Mens ſedet ante Deum, meritis ornata laborum:
> Mortalis vitæ genitor Boccaccius illi,
> Patria Certaldum, ſtudium fuit alma poeſis."

Of his works ſcarcely any are known at this day, except his Decameron. And it does not appear, from the accounts which we have

read of his other productions, that the loſs of them is a ſubject of regret. A very high character, however, is given of his proſe writings, by Lorenzo de Medici, certainly a moſt competent judge, which is extracted by the editor, from the intereſting work of Mr. Roſcoe.

" The proſe compoſitions of the learned and eloquent Boccaccio may be conſidered as unrivalled, not only on account of the invention which they diſplay, but for the copiouſneſs and elegance of the ſtyle. If, in purſuing the Decameron, we attend to the diverſity of the ſubjects, ſometimes ſerious or tragical, at others humorous or ridiculous, exhibiting all the perturbations incident to mankind, of affection and of averſion, of hope and of fear; if we conſider the great variety of the narrative, and the invention of circumſtances which diſplay all the peculiarities of our nature, and all the effects of our paſſions, we may undoubtedly be allowed to determine, that no language is better adapted to the purpoſes of expreſſion than our own."

It is well known, that theſe tales of Boccaccio have afforded materials to ſeveral of our Engliſh dramatiſts, and to many foreign fabuliſts. They were early tranſlated into Engliſh, and the peruſal of them formed part of the evening amuſements of our anceſtors. But, " amongſt other tales ſuppreſſed by the intereſt of the Puritans, in the year 1619, the licence given to ' the Decameron of Mr. John Boccace, Florentine,' was revoked by a ſudden inhibition of Abbot, archbiſhop of Canterbury;" though about thirty years before an Italian edition of this work was permitted to be printed, by Archbiſhop Whitgift, and an Engliſh tranſlation of the Fiametta Amoroſa of Boccaccio received, at the ſame time, the ſanction of the Biſhop of London! The liberties which Boccaccio took with monaſtic inſtitutions, very naturally drew down upon him the enmity of the monks, and occaſioned a very curious application to him from one of the fraternity, who ſeems to have frightened him ſo much as to have made him ſeriouſly reſolve to quit the muſes for the cowl. The following account of this tranſaction is extracted by the editor, from Mrs. Dobſon's Life of Petrarch.

" *Letter from Boccaccio to Petrarch.*

" A Carthuſian of Sienna, whom I know not, came to me at Florence, and aſked to ſpeak to me in private. ' I came hither,' ſays he, ' from the deſire of the bleſſed father Petroni, a Carthuſian of Sienna, who, though he never ſaw you, by the illumination of heaven knows you thoroughly; he charged me to repreſent to you your extreme danger, unleſs you reform your manners and your writings, which are the inſtruments the devil uſes to draw men into his ſnares, to tempt them to ſinful luſts, and to promote the depravity of their conduct. Ought you not to bluſh for ſuch an abuſe of the talents God has given you for his glory? What a reward might you have obtained had you made a good uſe of that wit and eloquence with which he has endowed you! On the contrary, what ought you not to fear, for devoting yourſelf to love, and waging war with modeſty, by giving leſſons of libertiniſm both in your life and writings! The bleſſed Petroni, celebrated for his miracles, and the ſobriety of his life, ſpeaks to you by my voice. He charged me in his laſt moments to beſeech and exhort you, in

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the moſt ſacred manner, to renounce poetry, and thoſe profane ſtudies which have been your conſtant employment, and prevented you diſcharging your duty as a Chriſtian. If you do not follow my directions, be aſſured you have but a ſhort time to live, and that you ſhall ſuffer eternal puniſhments after your death. God has revealed this to father Petroni, who gave me a ſtrict charge to inform you of it.'

"The Carthuſian who ſpoke thus to Boccace was called Joachim Ciani; he was the countryman and friend of father Petroni, who died in a religious rapture May 1361; and, it was ſaid, wrought ſeveral miracles before and after his death. Father Ciani was with him when he was on his death-bed, and heard him utter ſeveral predictions concerning different perſons, among whom was Petrarch. Boccace, terrified at what father Ciani had ſaid, aſked him how his friend came to know him and Petrarch, as they had no knowledge of his friend; to which the good Carthuſian replied, 'Father Petroni had reſolved to undertake ſomething for the glory of God, but death preventing him, he prayed to God with fervour to point out ſome one who ſhould execute his enterpriſe: his prayer was heard; Jeſus Chriſt appeared to him, and he ſaw written on his face all that paſſes upon earth, the preſent, the paſt, and the future. After this he caſt his eyes upon me for the performance of this good work, and charged me with this commiſſion for you, with ſome others to Naples, France, and England; after which I ſhall go to Petrarch.'

"To convince Boccace of the truth of what he ſaid, the holy father acquainted him with a ſecret which Boccace thought none knew but himſelf. This diſcovery, and the threat that he had not long to live, impreſſed him ſo ſtrongly, that he was no longer the ſame man: ſeized with a panic terror, and believing death at his heels, he reformed his manners, renounced love and poetry, and determined to part with his library, which was almoſt entirely compoſed of profane authors. In this ſituation of his mind he wrote to his maſter Petrarch, to give him an account of what had happened to him, of the reſolution he had made to reform his manners, and to offer him his library, giving him the preference to all others; and begging he would fix the price of the books, ſome of which might ſerve as a diſcharge of ſome debts he owed him. Petrarch's reply to this letter was as follows:

"To ſee Jeſus Chriſt with bodily eyes is indeed a wonderful thing! it only remains that we know if it is true. In all ages men have covered falſehoods with the veil of religion, that the appearance of divinity might conceal the human fraud. When I have myſelf beheld the meſſenger of father Petroni, I ſhall ſee what faith is to be given to his words; his age, his forehead, his eyes, his behaviour, his clothes, his motions, his manner of ſitting, his voice, his diſcourſe, and the whole united, will ſerve to enlighten my judgment.

"As to what reſpects yourſelf, that you are not long for this world, if we reflect coolly, this is a matter of joy rather than of ſorrow. Was it an old man on the borders of the grave, one might juſtly ſay to him, Do not at your years give yourſelf up to poetry, leave the Muſes and Parnaſſus, they only ſuit the days of youth.—Your imagination is extinguiſhed, your memory fails, your feelings are loſt; think rather of death, who is at your heels, and prepare yourſelf for that awful paſſage. But for a man in the middle age of life, who has cultivated letters and the Muſes with ſucceſs from his youth, and who makes them his amuſement in riper years, to renounce them then is to deprive himſelf of a great conſolation. If this had been required of

Lactantius, of St. Auguſtin, or St. Jerome, would the former have diſcovered the abſurdities of the heathen ſuperſtition? Would St. Auguſtin with ſo much art have built up the city of God; or St. Jerome combated heretics with ſo much ſtrength and ſucceſs? I know, by experience, how much the knowledge of letters may contribute to produce juſt opinions; to render a man eloquent; to perfect his manners; and, which is much more important, to defend his religion. If men were not permitted to read poets and heathen writers, becauſe they do not ſpeak of Jeſus Chriſt, whom they never knew, how much leſs ought they to read the works of heretics, who oppoſe his doctrine; yet this is done with the greateſt care by all the defenders of the faith. It is with profane authors as with ſolid food, it nouriſhes the man who has a good ſtomach, and is pernicious only to thoſe who cannot digeſt it; to the mind that is judicious they are wholeſome, but poiſon to the weak and ignorant. Letters may even render the former more religious, of which we have many examples, and to them they will never be an obſtacle to piety. There are many ways of arriving at truth and heaven; long, ſhort, clear, obſcure, high, and low, according to the different neceſſities of men; but ignorance is the only road the idle walk in: ſurely wiſdom may produce as many ſaints as folly; and we ſhould be careful that we never compare a lazy and blind devotion with an enlightened and induſtrious piety. If you reſolve, however, to part with your books, I will never ſuffer them to fall into baſe hands: though ſeparated in body, we are united in mind: I cannot fix any price upon them, and I will make only one condition with you, that we paſs the remainder of our lives together, and that you ſhall thus enjoy my books and your own. Why do you ſpeak of debt to me? You owe me nothing but friendſhip, and herein we are equal, becauſe you have always rendered love for love. Be not, however, deaf to the voice of a friend who calls you to him. I cannot enrich you; if I could, you would have been rich long ago; but I have all that is requiſite for two friends, who are united in heart, and ſheltered under the ſame roof.' Life of Petrarch, collected from Memoires pour la vie de Petrarch. Vol. II. p. 298.'

Here Petrarch certainly appears to greater advantage than his friend Boccaccio. The editor of this work has diſplayed conſiderable diligence in reſearch, and ſkill in application; and has furniſhed the beſt life of his author, now extant. In his "*advertiſement*" he briefly notices the defects of the former tranſlation, and the improvements in the preſent, which are not more judicious than they were neceſſary.

Letters of Advice from a Mother to her Son. 8vo. Pp. 464. 8s. Cadell and Davies. 1803.

MRS. CRESPIGNY, the author of theſe letters, was perſonally acquainted with the late Lord Cheſterfield, and probably adopted the idea of communicating her inſtructions to her ſon, through the medium of an epiſtolary correſpondence, from the memorable example ſet by his Lordſhip. But, though ſhe has deſcended to many of the minutiæ of life, ſhe has thought leſs of the *graces*, and more of the *eſſentials*, of character, than her noble friend; and has moſt properly begun with that, which muſt conſtitute the baſis of every good character,

racter, and without which, indeed, a man may be *graceful*, but never can be estimable or praise-worthy, RELIGION. To this subject her thirteen first letters are devoted. In the ninth she very properly observes:

"As I consider religion to be the basis of every thing that is worthy, I have but an indifferent opinion of the reality or stability of principles, however specious they may appear, which are not formed upon it. They will be weak and wavering, and be liable to be overset by the passions, interests, and daily temptations, of the world. *Religion* is not only the greatest incentive to good actions, but is the only sure foundation of all that is worthy, generous, and noble; on that, therefore, a reflecting mind will look as the most certain guide to everlasting happiness, and will comparatively despise the transitory and perishable enjoyments of this short life, the instability of which we see or feel almost every day."

These are truly Christian sentiments; and they are followed by some equally apposite reflections on the day of judgment, well calculated to make a proper impression on a youthful, unpolluted, and ingenuous mind. On *public worship* Mrs. Crespigny's notions are equally correct.

"Revelation enjoins it: our Saviour says, 'When two or three are gathered together in my name, I am in the midst of them;" this from him must be considered as a command. And, in the Epistle to the Hebrews, the desertion of public worship is condemned. Indeed, it is so consonant to every serious idea of religion, that we may venture to doubt the sincerity of every person's good principles, who constantly neglects public worship. It is productive of general utility, calculated to establish good order in society, to soften the heart, to subdue the unruly passions, and to acquaint the lower orders of society with their religious and moral duty, which otherwise they might never be taught. If the rich and powerful refuse to give those examples, for which the inferior classes of people look up to them, they are accountable for the depravity that may ensue. Immorality and want of religion among the lower orders of mankind will be the wretched consequences, and social order and necessary subordination will soon be relinquished. If the poor man never learns his duty, the poor man will never practise it. If the rich man neglects his duty, the rich man must answer for such neglect, and (for) the consequences of it to others."

After such *soberness* of observation as pervades her letters on religion, we are truly sorry to find, in the last letter on that subject, a remark on the service of our Church, which we cannot but blame as flippant and unfounded. We know not what authority this lady has for asserting that our service "is generally thought too long:" we never heard any one express such an opinion of it; and, we believe, on the contrary, that it is *generally* thought, that is by the members of the Established Church, a most excellent service, and, in all respects, admirably calculated for the pious purpose which it is intended to answer.

"In the successive stages of this national work of religion and piety," says the modern historian of the common prayer, "there has invariably been an

an union of all the ability, and all the authority, which the church and ſtate could contribute: The matter has always been planned, digeſted, and approved, by the biſhops and clergy, firſt under regular commiſſions, and afterwards in full convocation; and the whole reſult has been ſanctioned by the King, with the advice and conſent of the three Eſtates of the realm. So that it ſtands upon the joint foundation of eccleſiaſtical and civil authority. Our common prayer, thus framed upon the moſt approved models of primitive Chriſtianity, and brought to its preſent ſtate, after ſucceſſive reviſions, by our own divines, has been judged to be as comprehenſive, and as unexceptionable a form of public ſervice as is uſed in any church in the world. We have the teſtimony of the celebrated Grotius, that it comes nearer to the primitive patterns, than thoſe of any of the reformed churches: It has always been in high eſteem with the moſt eminent Proteſtants abroad; and it has been admired even in the eaſtern churches. It is diſapproved only by the Papiſts, who grudge that it retains not more of their ſervice; and by the diſſenters, who are jealous that it retains any of it at all. Among impartial judges it muſt be owned, to be ſo judiciouſly contrived, as that the wiſeſt may there exerciſe at once their knowledge and devotion; and yet ſo plain, that the moſt ignorant may pray out of it with underſtanding; ſo full, that nothing is omitted which is fit to be aſked in public; and ſo particular, that it compriſes moſt things which we would aſk in private; *and yet so short, as not to tire any that have true devotion.* Its doctrine is pure and primitive; its ceremonies (are) ſo few and innocent, that moſt of the Chriſtian world agree in them; its method is exact and natural; its language ſignificant and perſpicuous, moſt of the words and phraſes being taken out of the Scriptures, the reſt are the expreſſions of the firſt and pureſt ages.*"

We have that opinion of Mrs. Creſpigny's good ſenſe, that we are perſuaded, after peruſing this paſſage, and referring to the book whence it is extracted, ſhe will expunge, in a future edition, the offenſive remarks which have called forth our animadverſions. We ſhall not, we are convinced, be again told of "a judicious retrenchment of a ſervice, in which there is a great deal of repetition," and which "might be improved!" But we turn from this aberration of judgment to a ſteady diſplay of it, in ſome few farther remarks on the neglect of public worſhip, in the ſame letter.

"Can it be pretended, that there may be much inviſible religion, where there is ſo little viſible piety? There cannot, it is next to impoſſible; it is much more reaſonable to believe, that thoſe who act ſo contrary to the precepts of our religion, and omit the duty of ſerving God publicly, pay him but little attention in private; for real piety would dictate the performance of each duty. Our Saviour ſays, 'Every tree is known by its fruit;' and St. James ſays, 'Who offereth praiſe, he glorifieth me.' How then can ſuch public praiſe be diſpenſed with? It is our enjoined duty for the example and obſervation of men. Our Saviour ſaid, 'Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father who is in heaven."

* See the able and moſt uſeful "*introduction*," prefixed to the Book of Common Prayer, publiſhed for John Reeves, Eſq. one of the patentees of the office of King's printer.

Indeed,

Indeed, the neceſſity of public worſhip is ſo manifeſt, and is ſo ſtrongly inculcated in the ſacred writings, that even thoſe who, from bad habits, from indolence, or from a worſe motive, abſent themſelves from it, are ſo fully convinced of the impropriety of their conduct, that they never attempt to juſtify it.

The remainder of the letters, twenty-nine in number, relate to ſome of the moſt important concerns of human life, and contain much ſalutary and good advice. The reflections on duelling, and on modern honour, in the twenty-firſt letter, are particularly excellent, and highly creditable to the author's principles, as well as to her underſtanding. The remarks on *female connections*, in the twenty-third letter, are alſo very good, with a ſingle exception, as to the *laſt*. After urging ſome very proper reaſons, to ſhew that when a man has ſeduced a woman, it is his duty to marry her, a point on which there cannot, we conceive, exiſt a doubt among true Chriſtians, our author, to our great ſurpriſe, adds, "Should there, however, be a probability, that an after offſpring may be born, which, from being legitimate, would rob all the others, though of the ſame parents, and introduce diſcontent, envy, and diſcord, in the family; in that caſe, the marriage I have been recommending would be very improper, and productive of much evil inſtead of good." Surely this paſſage was penned without reflection. It contains nothing leſs than an admonition to prefer worldly convenience to moral good; to continue in ſin, in order to avoid family diſcord; and to refuſe to make the only poſſible reparation to an injured woman, that injuſtice may not be done to her illegitimate offſpring! The advice is indeed ſo monſtrous, that we are convinced Mrs. Creſpigny could not have been aware of its tendency, or it never would have received her ſanction. Her letters on *ſeduction* and on *gaming* are among the beſt in the volume; and the principles which ſhe laudably endeavours to inſtil into the mind of her ſon, are enforced by examples drawn from real life, which at once intereſt the feelings, and inform the underſtanding. If our limits would allow it, we would willingly extract them.

The thirty-firſt letter, which relates to *trifles*, commonly ſo called, diſplays great knowledge of the world, and exhibits a moſt favourable ſpecimen of the author's ſkill in the ſcience of *good-breeding*. The firſt part of it we ſhall lay before our readers.

"I ſhall now endeavour to convince you of the importance of many things, which at firſt ſight may appear mere *trifles*; but, believe me, on ſuch *trifles* depends much of the happineſs of life, and they may, if diſregarded, be productive of material unhappineſs: they are continually occurring, and, if not paid attention to, will often ſeverely wound the feelings of thoſe with whom we aſſociate. A moment's conſideration will convince you that the comfort of ſociety is materially blended with them, and the inattentive weave a web of uneaſineſs for themſelves at the time they are deſtroying the comfort of others: what appears trifles may affect the pleaſantry of a whole day; a ſour look,—an uncivil inuendo,—a careleſs offenſive manner,

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—an ill-tuned whiſper or joke,—a tittering laugh,—always ſilly, may diſconcert, and create ſuſpicion, uneaſineſs, and ill-will.

" I am aware that it requires not only a conſiderable degree of knowledge of the world, but conſiderable good ſenſe; to practiſe uniform good-breeding; to be what is really *very* well-bred; to reſiſt the common temptations, to what are called faſhionable airs, but more properly ſpeaking, faſhionable *ſilly* impertinence; and to conduct oneſelf with uniform propriety:—but there are a thouſand little attentions, the omiſſion of which has nothing to do with impertinence, and yet leads to diſcomfort; for inſtance, the want of a polite regard to the convenience, taſte, or fancies of others; an ill-arranged party; bringing perſons together who diſlike each other, or who move in very different ranks of life; introducing very troubleſome children, who dirty and tear the clothes of thoſe about them, cry if contradicted, and, after dinner, a time when moſt people are inclined to enter into converſation and enjoy ſociety, are allowed to interrupt every body. It is not in general a good cuſtom to have children brought in immediately after dinner. I have often ſeen the attention neceſſary to be paid to them give ſuch an interruption and check to ſociable intereſting converſation, as has not been recovered; and a more appropriate time for introducing children to company may always be found: a hundred other ſuch trifles as I have mentioned may, any one of them, be ſufficient to deſtroy comfort, and therefore ſhould be attended to; for, hence it is, that what are called parties of pleaſure, if the truth were acknowledged, ſo often turn out tireſome and unpleaſant."

Hæ *nugæ* ſeria ducunt. We agree with Mrs. Creſpigny, that many of the ſerious inconveniencies, and much of the ſerious comfort of life, are produced by what are generally termed *trifles*. We would have tranſcribed our author's remarks on the *vulgarity* of writing an *illegible* hand, which betrays, we are told, a *want of education*, had we not been afraid of expoſing ourſelves to the keen reproaches, the unſeemly ſcoffs, and the bitter ſarcaſms, of our *printer*.

The ſtyle of theſe letters betrays great careleſsneſs in the writer, who ſeems, indeed, to have fallen into frequent inaccuracies, from a wiſh to avoid all appearance of labour and ſtudy. But, however excuſeable this might be in familiar letters to her ſon, it ſurely became a duty to reviſe and correct her ſtyle, when ſhe reſolved on giving them to the public. A few inſtances, among many, of theſe inaccuracies, we ſhall adduce: " We do not find that God made any revelation of any doctrine or moral duty, as *they* were at that time ſufficiently plain," p. 51. " If he has no call to lay any thing by, ſtill he ought always to let his expences be within a tenth part of his income, or he will, from accidental circumſtances, be liable to exceed it, a ſerious inconvenience, &c." p. 170. Here ſhe does not ſay what ſhe meant to ſay. She certainly *meant to ſay*, that if a man had 1000l. a-year, he ſhould live within 900l.; whereas, ſhe *has ſaid* that he ſhould live within 100l. " A man of ten thouſand a-year may want money as much as a man of five hundred; for each *have* (has) the expences, &c." p. 175.—" they may relate it in ſuch a manner as to give the event a very different appearance from what it *was* (had) in reality," p. 337. It ſhould rather run thus:—to make the event appear

pear very different from what it was in reality. In one inſtance, the author appears to *condemn* what ſhe had previouſly *praiſed* in another. Speaking, in her fifteenth letter, of economy, ſhe praiſes a gentleman who had only a life-income, with a large family, for giving his daughters a good education, inſtead of ſaving for them a few hundred pounds. "He determined to beſtow that money upon their education, and to live in ſuch a manner as to make ſome good connections: he did ſo. His daughters, well educated, I do not mean extravagantly, married well, &c." In the twenty-third letter, on female connections, ſhe cautions her ſon againſt well educated women without fortune. "There are hundreds," ſhe ſays, "of young women, to whom nature, but not fortune, has been very bountiful, who are well educated, and, in the *tout enſemble*, extremely attracting. Their parents, unable to give them any fortune, have beſtowed upon them a much more liberal education than ſuits their circumſtances, with a view, and by no means an impolitic one, of its eventually turning to a very good account, by attracting ſome man of good fortune. How far ſuch parents act right, it is no buſineſs of mine upon this occaſion to conſider, &c." Here is evidently an implied cenſure of that which ſhe had before commended.

But theſe are trifling blemiſhes, eaſily removed; and they by no means affect the general merits of the work, which, as we before obſerved, is highly creditable to the author's principles, as well as to her underſtanding.

Memoirs of the Life of Dr. Darwin, chiefly during his reſidence at Lichfield; with Anecdotes of his Friends, and Criticiſms on his Writings. By Anna Seward. 8vo. Johnſon, London. 1804.

THE effuſions of Miſs Seward's muſe we have often peruſed with pleaſure; if they were not to be claſſed with the higher order of poetry, the compoſition was in general elegant, the language correct, and the verſe ſmooth and melodious; but we are ſorry that the duty we owe the public imperiouſly calls on us to paſs a very different judgment on the work before us, for we have ſeldom had the misfortune to review a production ſo generally exceptionable: the ſtyle is inflated to a degree that is almoſt ridiculous, and may be ſaid to be a contradiction of Monſieur Jourdain's Tutor, as it is neither verſe nor proſe. The ſentiments are often in oppoſition to ſtrict morality, and always to legitimate government; and the object of the delineation of character, both of her grand luminary, and the ſatellites which ſurround him, (viz. Meſſrs. Day, Edgeworth, &c.) ſeems only to expoſe them to contempt or deteſtation.

The following account of Dr. Darwin, on the death of his eldeſt ſon, of which he is ſaid to have been the ultimate cauſe, is what muſt excite horror in every mind not deadened to the feelings of humanity, by the doctrines of the new philoſophy. This unfortunate young man

man had drowned himſelf late in the evening, in a river that run at the bottom of his garden.

" Alarm was immediately given, and boats were ſent out. Dr. Darwin had been ſummoned. He ſtaid a long time on the brink of the water, apparently calm and collected, but doubtleſs ſuffering the moſt torturing anxiety. The body could not be found till the next day. When the Doctor received information that it was found, he exclaimed in a low voice, ' Poor inſane coward!' and it is ſaid never afterwards mentioned the ſubject.

" Though this unfortunate victim of cauſeleſs deſpondency had a gentle, ingenuous, and affectionate heart, he attained middle life without any known or ſuſpected attachment of the impaſſioned kind. There ſeemed a want of energy in his character, and too extreme a delicacy of feeling on the occurrence of every thing which was in the ſlighteſt degree repulſive. He had never loved buſineſs, and his attention to it appeared a force upon his inclinations. While his profeſſion was undetermined, he expreſſed a wiſh to go into the Church rather than the law. That preference was repulſed by paternal ſarcaſms upon its indolence and imputed effeminacy. From infancy to his laſt day, Mr. Darwin had ſhrunk, with pained ſenſibility, from his father's irony. Probably from the leſs active, leſs ſcientific diſpoſition of Eraſmus, in compariſon with that of his brothers, Charles and Robert, Dr. Darwin had always appeared colder towards him than to his other children. Doubtleſs it was that inferior degree of attachment which made the leſſon of ſtoiciſm ſomewhat more practicable on this trying, this dire occaſion. It excited, however, univerſal ſurpriſe to ſee him walking along the ſtreets of Derby the day after the funeral of his ſon, with a ſerene countenance, and his uſual cheerfulneſs of addreſs. This ſelf-command enabled him to take immediate poſſeſſion of the premiſes bequeathed to him; to lay plans for their improvement; to take pleaſure in deſcribing thoſe plans to his acquaintance, and to determine to make it his future reſidence; and all this without ſeeming to recollect to how ſad an event he owed their poſſeſſion!

" The folly of ſuffering our imagination to dwell on paſt and irretrievable misfortunes, and of indulging fruitleſs grief, he often pointed out, and always cenſured. He relied much on ſelf-diſcipline in that reſpect, and diſdained, from deference to what he termed the prejudices of mankind, to diſplay the outward ſemblance of unavailing ſorrow, ſince he thought it wiſdom to combat its reality. On occaſions and ſubjects which he conſidered trivial, he profeſſed to indulge human prejudice; but whenever, by mock aſſent, he extended that indulgence, a ſlight ſatiric laugh, and a gay diſdain lurking in his eye, counteracted the aſſumed coincidence. On circumſtances which touched him nearly, he acted ſteadily upon his own principles.

" And there were ſubjects out of himſelf on which he was always ſeriouſly and earneſtly ingenuous. Politics was one. He hated war, and thought the motives few indeed, which could vindicate its homicide, eſpecially in this commercial and ſea-defended country. That of forcing America into internal, unrepreſented taxation, and of interfering, through jealouſy of her principles, with the internal government of France, he utterly diſapproved."

This may be very fine for the declamation of unfeeling panegyriſts; but from ſuch fathers, and ſuch friends, may heaven in its mercy deliver us. The laſt paragraph is the cant of that affected philanthropy, which, deſtitute of all ſenſe to the relation of affinity, friendſhip, and country, is only humane to thoſe it does not know, and eſteems it

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the ſole duty of humanity to deliver itſelf up to the power of mercileſs and inveterate enemies.

Miſs Seward is not more favourable in her account of Dr. Darwin's friends. Mr. Edgeworth is repreſented as rivalling Blue Beard in the number of his ſucceſſive wives, two of whom, Miſs Honora and Miſs Elizabeth Sneyd, were ſiſters, and conſequently the laſt not his legal wife, and who had both rejected his philoſophical friend Mr. Day; and the ſtory of Mr. Day's educating two young girls, for the purpoſe of fitting one of them to be his wife, and then rejecting them both, and marrying a fine lady, certainly does no honour to the underſtanding at leaſt of that gentleman; and, indeed, from theſe inſtances, one is tempted to apply to Miſs Seward, what is ſaid of Mrs. Candour in the School for Scandal. We are, however, a little inclined to doubt the ſtrict accuracy of all Miſs Seward's anecdotes; for, of this account of Mr. Day's widow after his death, "it was ſaid that Mrs. Day never afterwards ſaw the ſun; that ſhe lay in bed, into the curtains of which no light was admitted during the day, and only roſe to ſtray alone through her garden, when night gave her ſorrows congenial gloom." The writer of this article knows the miſrepreſentation, he having been introduced to Mrs. Day after the death of her huſband, by Mr. Stockdale, in his houſe in Piccadilly; but that "ſhe ſurvived him only two years, and died heart-broken for his loſs," he believes to be ſtrictly true.

Miſs Seward does not, we think, ſhew herſelf a very accurate critic, eſpecially in her remarks on Engliſh proſody, ſhe ſays, "Dr. Darwin's ſtyle is alſo diſtinguiſhed by the liberal uſe of the ſpondee, viz.* two monoſyllables, equally accented, following each other inſtantly in ſome part of the line." Now, the explanation for the ladies, that a ſpondee "is two monoſyllables equally accented," is to us quite new; and the myſtery of this is, that what ſhe calls a ſpondee, is the meeting of two monoſyllables, one an adjective, and the other a ſubſtantive: when the material accent falls on the adjective, this arrangement of the accent, when *ſparingly* uſed, has certainly a good effect.

"MR. BOWLES'S HOPE.

"But luſty Enterpriſe, with looks of glee,
Approach'd the drooping youth, as he would ſay,
Come to the *wild woods* and the hills with me,
And throw thy ſullen myrtle wreath away!

"BOWLES'S ELEGIAC STANZAS.

"Haſt thou† not viſited that pleaſant place,
Where in this *hard world* I have happieſt been,
And ſhall I tremble at thy lifted mace,
That hath *pierc'd all* on which *life ſeem'd* to lean?"

In the quotations from Mr. Bowles, p. 182, *wild woods*, in the third

"* This explanation is for the ladies." "† Death."

line

line of the firſt ſtanza, and *hard world*, in the ſecond line of the ſecond, are exactly in this predicament, which is certainly not the caſe of *pierc'd all*, and *life ſeem'd*, in the laſt line, ſince the ſenſe requires the emphaſis to be laid where the metrical accent ought to be, and in monoſyllabic lines emphaſis (in general) implies accent. In the quotation which follows from Dr. Darwin, p. 183-4, none of the examples fall under this caſe, as the metrical accent on all falls on the ſubſtantive; and, indeed, Miſs Seward herſelf obſerves this, and, in fact, makes the ſame obſervation, for on this paſſage, ſhe ſays, "all their ſpondees are preceded by two ſyllables." It is the ſtruggle (if we may be allowed the expreſſion) between the metrical accent on the adjective, and emphatic accent on the ſubſtantive, that produces that reduplication of them, which Miſs Seward chuſes to tell the ladies is a ſpondee.

In pages 265, 266, we find ſome very good obſervations on the inferiority of the Paradiſe regained; but that inferiority ariſes chiefly from its being ſo totally in oppoſition with its ſublime prototype. How can we reconcile the Powerful-Being, who had hurled deſtruction on the rebel angels, and checked his thunder in *mid-volley*, leſt it ſhould totally annihilate them; with the temptation, by the baffled archangel, not only with the pomp and power, but even the common neceſſaries of this tranſitory world; it was not in the wilderneſs, nor on the pinnacle of the temple, but on Calvary, that the dominion of Satan was deſtroyed, and the gates of Paradiſe thrown open again to mankind.

The following paſſage, we are happy to be able to quote with unqualified approbation; it alludes to a treatiſe of Dr. Darwin on female education:

"Perhaps, if Dr. Darwin had to this incomplicate and ſo eaſily practicable ſyſtem, added the inſpiration of religion by the ſame means, viz. expreſſed contempt for impiety, and daily example of grateful devotion, it would better anſwer the end of making wiſe and good men and women, than all the laboured Treatiſes on Education which have, of late years, been poured from the preſs; treatiſes ſo univerſally read, ſo ſeldom, if ever, even in the ſlighteſt degree, reduced to practice! In truth they muſt be found impracticable, inconſiſtent as they are with the eſtabliſhed habits of ſociety. Obedience to their directions muſt devote every preſent generation, at leaſt the maternal part of every preſent generation, to preparing the future. Every mother muſt be wholly abſorbed in word-watching, and look-watching, and all this by *book*."

The preſs has lately been employed in a conteſt concerning the religious education in our great endowed ſchools; but we may venture to affirm, that if the ſubject of religion was ever made the chief object of public education, it would be of no effect againſt the corruption of domeſtic manners during the ſhort periodic vacations; in vain may the maſter inculcate the pureſt maxims of religion and morality, if the paternal roof affords only examples of infidelity, frivolity, and diſſipation.

To ſum up our judgment of this work, truth compels us to ſay that

that it contains very little that is good, mixed with a great farrago of trash; and that, if the volume had not been swelled by the arts of book-making, the substance of it would be comprised in a very few pages.

The Revolutionary Plutarch, &c.

(Concluded from P. 187.)

WE now direct our attention to the second volume of this extraordinary publication, which, though "a brief chronicle and abstract of the (revolutionary) times," exhibits a series of more monstrous crimes, a picture of more complicated and diabolical profligacy, than stand recorded and displayed, in any annals of past or present times which have fallen under our cognizance. Before the French Revolution it would have required something nearly as convincing as ocular demonstration, to ensure belief to facts, which, *unphilosophical, unsophisticated*, human nature shudders to contemplate. Even now, indeed, when habituated, by years of crimes and oceans of blood, to consider nothing, however unnatural and however horrible, as incompatible with the notions, repugnant to the principles, or inconsistent with the general conduct, of revolutionary patriots, we feel it necessary to examine, with circumspection, the authorities adduced in support of facts of this nature; as far as such examination is within our power. The principal authorities quoted by our biographer are, a pamphlet entitled *La Sainte Famille*; *Les Annales du Terrorisme*; *Les Crimes des Republicains en Italie*; a periodical publication called *Les Nouvelles à la Main*; and *Le Livre Rouge*, or Court Calendar, by Bourienne; none of which productions we have ever seen. It is, therefore, not possible for us to ascertain the authenticity of these sources. But as the author has appealed to the public for the truth of his facts, and as thousands of persons now living are able to confute them, if they be not what his authorities state them to be, there is certainly strong presumptive evidence of their authenticity, and, if they remain uncontradicted, we may safely receive them as authentic. It were much to be wished that these volumes could find their way into every house, and into every cottage, in the United Kingdoms; the perusal of them could scarcely fail to excite abhorrence of the wretches who now threaten to convert *our* country into the same scene of desolation, blood, and vice, as they have converted all other countries into, in which their intrigues or their arms have secured them a footing. Fain would we transplant a large portion of the book into our pages, but our limits unfortunately forbid it. We cannot refrain, however, from giving a very brief account of each of the consular heroes, nor from extracting some few anecdotes illustrative of their respective characters. We shall begin with those of inferior note.

General Soult, who has been appointed commander in chief of the

army deſtined for the invaſion of this country, "was before the revolution, a private in the 23d regiment of foot." He ſignalized his zeal ſo much as to attract the notice of Robeſpierre, who firſt made him a captain, and afterwards a chief of brigade. He ſerved both in Germany and Italy during the greater part of the laſt war, and was diſtinguiſhed by his thirſt for blood and his love of plunder. When appointed to his preſent command, "he ſaid, in the preſence of a perſon now in London, "*that he was going to recruit for a ſeraglio, and to fill up his coffers, by putting into requiſition Engliſh Miſſes and Engliſh Guineas.*"

General Dumas was born a gentleman, and, under the monarchy, held a commiſſion in the regiment of Languedoc; but he imbibed revolutionary principles in America, and, in the early part of the revolution, joined La Fayette and his faction. He remained attached to the *moderate party*, as it was called, and was deſtined for tranſportation to Cayenne, with Pichegru and others, but found means to eſcape into Germany. He was the author of a well-written military journal, publiſhed at Hamburgh, entitled *Precis des Evenemens Militaires*, which probably recommended him to Buonaparté. In 1800 he returned to Paris, and is *now* in high favour with the Conſul, who made him chief of the ſtaff of the invading army.

Dufour, a general in the ſame army, was a trumpeter in Schomberg's Dragoons. "Arreſted on ſuſpicion of having robbed one of his officers, he deſerted, went to Paris, and there became a faſhionable patriot, and a furious Jacobin." But, though honoured with the protection of Marat, he remained unrewarded till 1793, when a revolutionary army was raiſed, and he and his friend Brune were appointed colonels in it. He was the accomplice of the infamous Carrier, at Nantes, and aſſiſted him in his numberleſs murders.

In 1793, Dufour ſaid he acknowledged "no other *Divinity* but *Reaſon*—and no *Saint* but *Saint Marat*;" in 1794, he called "*Robeſpierre*, the *Republican Moſes*, carrying and ſhewing *free* and happy Frenchmen to the true Canaan, the real land of promiſe, France, (regenerated and created by him a republic of liberty and equality) where nature has found again its long-loſt right, and where the *ſans-culotte* fraternizes with the ariſtocrat." In 1799, however, he altered his tone, and, now a general, he "ſpoke with contempt of the ſovereignty of the people, and of the equality and fraternity between the citizens of a republic, extenſive and populous as France. He called Robeſpierre a *fool* and a *tyrant*, and the Directors *ignorant and oppreſſive Deſpots*, whom *patriotiſm* had cauſed him to obey, and *the love of his country* to ſerve. He ſtyled Buonaparté the Envoy of Heaven, the reſtorer of liberty, and the ſcourge of the mercantile ſlaves of modern Carthage, who ſcatter away their gold in Europe, to forge iron fetters for the univerſe."

St. Hilaire, another of the invading generals, was a nobleman and an officer under the monarchy. He is repreſented as a man of diſſolute manners, who had ruined himſelf at the gaming-table, before the revolutions,

volution and had therefore recourſe to rebellion for the improvement of his fortune.

General Loiſon was a private in the French guards; he joined the firſt rebels, and was extremely enraged with La Fayette, for refuſing to make him an officer, becauſe he could neither write nor read. He was one of the regicides who attacked the palace of his ſovereign, on the 10th of Auguſt, 1792, when he was heard to exclaim—"*No quarter!—Kill—kill all the Capets—all the Ariſtocrats—and all the Swiſs ſoldiers.*"

General Van Damme "is the ſon of a barber at Caſſel; and in 1787 engaged himſelf as a common ſoldier in the regiment of Flanders.—In 1788 he was convicted of robbery and houſe-breaking, and was condemned to be hanged; by the ill timed humanity of Baron L'Anglois, a judge at Caſſel, the ſentence was changed into ten years ſlavery in the gallies, after being marked with a hot-iron on the ſhoulders by the public executioner." He eſcaped from the gallies in 1790, turned patriot, and, in 1793, was made a general by Robeſpierre. After many acts of atrocity, he firſt denounced the very judge who had ſaved his life, at that time nearly eighty years of age, then put him to death, and afterwards bought his eſtate, which he ſtill enjoys!

Augereau, the companion of Buonaparté in Italy, and long his boſom friend, and now commanding the army deſtined for the invaſion of Ireland,

"Was born at Paris in 1749, and is the baſtard ſon of a fruit-woman, who afterwards married a petty green-grocer of the name of Augereau.—At an early age he was inſcribed upon the regiſters of the police as one of its ſpies; but in 1769, having robbed a perſon, whom he had arreſted of his purſe, he was forced by the lieutenant of police, at Paris, to enliſt himſelf in a corps called Legion de Corſe, compoſed of deſperate vagabonds like himſelf, whom the police, as a puniſhment for their crimes and vices, ſent to combat the Corſican patriots, who reſiſted the French plots and the French arms employed to conquer their country. The officers of this corps were adventurers of the ſame characters as their ſoldiers, with this only difference, that they were degraded noblemen, or diſhonoured gentlemen, whilſt their men were common robbers, thieves, forgers, or aſſaſſins. The famous, or rather infamous Count de Mirabeau, was an officer in this corps.

"In 1772, Augereau deſerted from Toulon, where he was in garriſon, and went to Lombardy, and enliſted in the Auſtrian regiment of Stuart, from which, in 1774, he again attempted to deſert, but was overtaken, and received two hundred laſhes as a chaſtiſement. In 1778, when a war was on the eve of breaking out between Auſtria and Pruſſia, on account of the Bavarian ſucceſſion, Augereau marched with his regiment to Bohemia, where he found an opportunity to deſert over to the Pruſſians in Sileſia, and to become a ſoldier in the regiment of Kleiſt, but from which he eſcaped in 1782. He then went back to Paris, where, being accuſed of having broken open a jeweller's ſhop, the police a ſecond time laid hold of him, and he was confined for two years to hard labour in the houſe of correction, called Bicetre. In 1785 he went as ſervant with a Swiſs officer, Baron de Salis, to Switzerland, married there the daughter of a ſhoe-maker and re-

ſided at Neuchatel, as a fencing-maſter. In the ſpring 1786, under pretence of having an invitation to be preſent at the wedding of a relation ſome leagues from Neuchatel, he borrowed a horſe and two watches from a watch-maker of the name of Courvoiſier, with which he left Switzerland and his wife, and went to Italy. In September 1800, when Augereau, as a republican commander in chief, had his head-quarters at Frankfort upon the Main, Courvoiſier, who was at the fair, called upon him, and was admitted with the greateſt pomp and pride, in the preſence of all his generals and officers, and ſolemnly invited to dine with him. At the table, Courvoiſier was placed on Augereau's right hand, above all the German princes and noblemen, who diſhonoured themſelves by fawning in the antichambers, at the levees, or at the table of this ſhameleſs upſtart. This was the *only value* Courvoiſier obtained for a ſtolen horſe, and for two ſwindled watches."

Augereau afterwards enliſted in the Neapolitan ſervice, whence he bought his diſcharge with the money which he had earned as a fencing-maſter. He was then taken into French pay, and employed in Italy, where his conduct was worthy of his patron. In June 1796, he entered Bologna, where he plundered the churches, and committed every ſpecies of barbarity.

"He, for one night, put ſixteen young nuns into requiſition for himſelf and his ſtaff: the tears of youth, the pangs of conſcience, and the prayers of virtue, availed nothing; they were, by a drunken ſoldiery, carried away, almoſt lifeleſs, from the retreat and cells of religion, to the infamous beds of vice; to endure the horrid and diſguſting embraces of cruel crime in power. Four of theſe devoted victims to the luſt of republicans, afterwards deſtroyed themſelves; ſix loſt their reaſon; and the ſix others, their health.

"Theſe, and other abominations, excited in Italy univerſal deteſtation of Frenchmen, and of French principles, and brought on many partial inſurrections. In July 1796, the inhabitants of the town of Lugo roſe againſt the French tyrants. Augereau went there to *re-eſtabliſh order*. With his numerous armed banditti he ſoon diſperſed ſome few diſarmed citizens, and defenceleſs women and children. "To inſpire the Italians with terror for French republican *juſtice*," he gave up the town to pillage for three hours, and widows were violated by the ſide of their murdered huſbands, and virgins raviſhed between the butchered and mutilated carcaſes of their fathers and brothers. To finiſh this *ſcene of true French fraternity*, the principal church was ordered to be cleared, and at night all females above ten, and under forty, were ordered, *under pain of death, to preſent themſelves* NAKED *at a civic feaſt given by Augereau* in this church. The inhuman and ſacrilegious abominations which took place that night, are deſcribed in a work printed at Verona in 1799, and called "Les Crimes des Republicains en Italie:" but they are too terrible and too ſhocking to be related to Engliſh readers. It is, however, uſeful to obſerve, that if Augereau committed, and permitted his ſoldiers to commit, theſe cruelties, his commander in chief, Buonaparte, approved of them; and he advanced into the good graces of the Corſican victor of Italy, in proportion as he was barbarous with the Italians."

The fruits of his plunder in this devoted country were immenſe.

"One

"*One* of Augereau's miſtreſſes is ſeen in the *firſt* ſocieties at Paris, and at the court of the Firſt Conſul, with a diamond croſs, worth ten thouſand Louis d'ors, which formerly belonged to a Madona at Padua, and paid for by the acquittal of ſix prieſts of the cathedral in that city; and Augereau wears a ſword, of which the handle is ſet with the ſame diamonds and jewels, that formerly decorated the croſs of a Chriſt in the church of San Marc, at Venice. Theſe, and other particulars of the ſame ſort, could not be known, if Augereau had not the barefaced impudence to relate them, to boaſt of, and laugh at them himſelf."

General Laſnes, chief of the ſtaff in Augereau's army,

"Was born in a village near Perpignan, where his father kept a wine-vault, and lodgings for ſmugglers, waggoners, mule-drivers, and other perſons of the ſame deſcription. He was in 1784, bound apprentice to a dyer, whom, after pilfering, he left, and liſted into a regiment of dragoons, from which, in ſome few months, he deſerted, and the revolution found him a groom with the poſtmaſter at Montelimar in Dauphiny. He ſoon became conſpicuous there, amongſt the patriotic brigands, who, in 1789, laid waſte that unfortunate country, murdered or proſcribed all men of property, and plundered or divided their poſſeſſions."

Barras promoted Laſnes to the rank of adjutant-general under Buonaparté, when, in 1795, he aſſiſted in the maſſacre of the Pariſians. This is the man who recently behaved with ſo much inſolence at Liſbon, and to whoſe child the Prince Regent degraded himſelf by ſtanding godfather!

General Maſſena is the ſon of a wine-merchant at Nice, and at an early age enliſted as a ſoldier in the ſervice of his ſovereign, the King of Sardinia, whence he deſerted, after corrupting the minds of his comrades, and joined the French, who rewarded his treachery by promoting him to the rank of a general. His latter peculation and exactions in Lombardy occaſioned his diſgrace and his recall to Paris, where he was ſeverely reprimanded by the *virtuous* Conſul.

"When Buonaparte had finiſhed his philippic, Maſſena told him with a ſubmiſſive air: *Je ſuis un voleur*; and, fixing him, he ſaid; *Tu es un voleur*. Looking next at General Murat, he continued, *Il eſt un voleur*; then, regarding the whole circle of Generals, he exclaimed, *Nous ſommes des voleurs*; bowing to them all, he added, *Vous etes des voleurs*; and, in retiring, he ſaid, *Oui Citoyen Conſul, ils ſont des voleurs*. Des republicains Francois tel eſt le caractere!"

Magna eſt veritas, et prævalebit!

The next biographical ſketch is that of *General Andreoſſy*, the late French Ambaſſador at our Court, who was an officer of engineers before the Revolution. This gentleman is unſtained by thoſe crimes which pollute ſo many of his political and military aſſociates, and has little to reproach himſelf with, except his diſloyalty to his king, and his ſervices to the regicides. The author has here introduced a paper which, he tells us, he received from a friend at Paris, entitled "Inſtructions of C. M. Talleyrand to General Andreoſſy." If the paper be authentic, it is a curious document.

Admiral Bruix, who commands the flotilla at Boulogne, was an officer in the Royal Navy of France. He ſerved under De Graſſe, and became one of his accuſers. His principles may beſt be collected from the following letter which he wrote from Breſt, to Jean Bon St. André, in 1794, when that worthy patriot was a member of the celebrated Committee of Public Safety:

"Citizen repreſentative of the French people, our late want of ſucceſs was entirely owing to the want of activity of our republican guillotine—let a guillotine be fixed in permanency *(en permanence)* on board every man of war, frigate, cutter, ſloop, and, if poſſible, in every boat; let its axe never be ruſty; let the continual cutting off the heads of cowards and traitors keep it poliſhed with the blood of theſe enemies to equality; let the guillotine, the ſaint guillotine, and nothing but the ſaint guillotine, be your order of the day; let death follow ſuſpicions and the ſuſpected, as the ſhade the body; *accuſtom our ſailors to wade in blood as much as in water*, and the empire of the ocean and of the world is ours."

The remainder of this volume is devoted to the Conſular family. In the year 1800, a pamphlet was publiſhed at Paris, entitled, "*The Genealogy of Brutus, Aly, Napoleone Buonaparté, the Corſican, Succeſſor to the French Bourbons*," whence the following brief extract is taken:

"When, on May 3d 1736, Porto-Vecchio was attacked, a butcher from Ajaccio, called Joſepho Buona, brought a ſeaſonable aſſiſtance with a band of vagabonds and robbers, who, during the civil troubles, had choſen him for their leader; in return, King Theodore on the next day, or 4th of May 1736, created him a nobleman, and permitted him, as a memorandum of his ſervices, to add to his name of Buona, the final termination, parte. His wife's name was Hiſtria, daughter of a journeyman tanner at Baſtia. Carlo Buona, the father of Joſepho Buona, kept a wine-houſe for ſailors; but being accuſed and convicted of murder and robbery, he died a galley-ſlave at Genoa, 1724; his wife, as an accomplice, and who, on account of her extremely vicious character, was called La Birba, died at Genoa in 1730, in the houſe of correction. Theſe were the grand and great-grand parents of his Conſular Majeſty; who his father was, is well known, and that he ſerved and betrayed by turns his country, during the civil wars.

"After France had conquered Corſica, he was a ſpy to the French governors, and his wife their miſtreſs. From *this pure and virtuous ſource deſcends* Brutus, Aly, Napoleone Buonaparte, the ſucceſſor of the Bourbons, born in a country whoſe inhabitants were, in the time of the Romans, held in ſuch deteſtation, for their infamous and treacherous diſpoſition, that they would not have them even for ſlaves; and of whom Seneca, who reſided long amongſt them, has ſaid, as if he had imbibed the prophetic ſpirit,

Prima lex, illis ulciſci; altera, vivere rapto;
Tertia, mentiri; quarta, negare Deos.

SENECA DE CORSICIS."

Next in order is the illuſtrious mother of the Firſt Conſul of the great nation.

"Letitia Raniolini, the mother of the Buonapartes, is by ſome ſaid to be the daughter of an attorney, by others, of a blackſmith. At the age of ſif-

teen,

teen, ſhe made a *faux-pas* with a friar, and at ſixteen married the ſoldier, Carlo Buonaparte. Her education had been ſo totally neglected, that when ſhe was picked up by Mr. De Marbœuf, ſhe could neither read nor write, and her own brother, a poor curate, was engaged and paid by him, for inſtructing her; while he himſelf taught her to perform the honours of his houſe. Poſſeſſing a natural, though uncultivated genius, ſhe ſoon repaid, by her improvement and attentions, the expences and anxiety of her friend. In her younger years ſhe was pretty, rather than handſome; her converſation was trivial, but pleaſing and agreeable, by her manner of expreſſing herſelf. She was accuſed of blending the Italian cunning with the Corſican duplicity, prudery with wantonneſs; and, to cover all faſhionable vices with religious hypocriſy, ſhe went regularly to church, and religion always appeared to occupy a mind, vacant, if not wicked. She confeſſed once in the week, got her abſolution, ſinned, and confeſſed again. She wore, and ſhe yet wears upon her perſon, *the relics of ſome ſaint*; ſhe was, and is yet, ſtrict in her external devotion, faſt-days, and inflictions on herſelf, of ſevere penances and mortifications.

"After the death of her benefactor, and by the revolution, which deprived her of a penſion ſettled on her by him, ſhe was reduced to the greateſt indigence. Her eldeſt daughter having married Bacchiochi, a cotton-manufacturer at Baſle, ſhe received from him an annuity of ſix hundred livres (25l. ſterling;) upon which, and ſome millinery-work of her other daughters, ſhe ſubſiſted until Napoleone obtained from the hands of Barras, the widow of the guillotined General Beauharnois."

Joſeph Buonaparté, the Conſul's elder brother, was formerly clerk to an attorney at Ajaccio, in Corſica. He was ambaſſador at Rome when General Duphot was killed there, in a popular tumult excited by the French, for the purpoſe of obtaining a pretext for plundering and revolutionizing the city. He appears, by this ſketch, to be the beſt private character of the whole family.

The account of Napoleone Buonaparté opens with a well-drawn parallel between him and Robeſpierre, tending to confirm the opinion which we have always entertained, and occaſionally expreſſed, that the Conſul is the moſt deteſtable character of the two. We fully agree with the author, that his actions ſufficiently prove him to have "nothing human but the ſhape, with the heart and ferocity of a tyger, the cunning of the fox, artful as a monkey, and blood-thirſty as a wolf." The gallant PHILIPPEAUX, firſt the deliverer, and afterwards the friend and companion, of Sir SIDNEY SMITH, whom he accompanied to Acra, where he ſignalized his talents and his courage, and unfortunately periſhed, was brought up with Buonaparté, firſt at the College at Autun, and afterwards at the military ſchool at Brienne, at both which places this traitor was ſupported by the bounty of his ſovereign. The following particulars of his early life, as indicative of his future character and diſpoſition, cannot be unintereſting to our readers: After Buonaparté had violated his allegiance to his king, by taking the civic oath in 1790,

"At the meſs of their regiment, Philipeaux publicly inſulted him as a perjured traitor; but, as his faſhionable patriotiſm had been combined with

a no leſs faſhionable prudence, he declined (though ſo contrary to the nice principles of honour amongſt the French military ſerving the King) either to demand explanation, or to take ſatisfaction as a gentleman or as an officer. He was, in conſequence, excluded from the meſs; and, in revenge, excited the jacobins to attack the whole corps of officers with their uſual calumnies, abuſing them as ariſtocrats, and threatening them with the lamp-poſt, or, as it was then called, the lantern of the ſovereign people. To ſpa e their countrymen freſh crimes, moſt of the officers, amongſt others Philipeaux, emigrated.

" This baſe and cowardly behaviour convinced Philipeaux, that he had hitherto foſtered a ſerpent in his boſom, and made him remember many particulars of their earlieſt youth, that cauſed him to be aſhamed of having ſo long been the dupe of a man, whoſe ferocious and atrocious ſentiments he had often witneſſed; but, inſtead of aſcribing them to a deeply vicious heart, believed them to originate from a head turned by wrong ideas of ſtoicism.

" He recollected, that at the age of twelve, in the College at Autun, Buonaparte had a favourite dog, which had belonged to his deceaſed father, who was particularly fond of him, and on his death-bed had bequeathed him to Napoleone to be taken care of. For fifteen months this dog had been his conſtant and faithful attendant; when one night, by ſtealing a part of his maſter's ſupper, he offended him ſo much, that, after a cruel beating, Buonaparte ſwore the dog ſhould never live another ſupper-time; the next day he put his threat in execution, by nailing the poor animal alive againſt the wall, and cutting him up deliberately, that he might be tormented ſo much the longer!!!

" At the age of fifteen, in the military ſchool at Brienne, Buonaparte had an intrigue wi h the daughter of a waſherwoman, who found herſelf in a ſtate of pregnancy. He conſulted Philipeaux, how to extricate himſelf from this diſagreeable affair, and was adviſed by him to give her ſome money to carry her to the lying-in-hoſpital at Lyons, and he offered his purſe to aſſiſt him. The money was accepted; but within twenty-four hours, the unfortunate girl periſhed with her child, victims to the early cruelty of this young monſter, who had brought her ſome pills, as he ſaid, to produce an abortion or a miſcarriage; but which, in fact, were compoſed of, or mixed with verdigreaſe and arſenic. The protection of M. de Marbœuf, the intereſt and reputation of the ſchool, and a ſum of money given by his protector to the girl's mother, ſaved him from a well-deſerved puniſhment.

" On the day his poiſoned miſtreſs had been buried, he began to court her younger ſiſter, and thus augmented his former guilt with unrepented and unfeeling inſenſibility. Friendſhip, often as blind as love, aſcribed to imitated ſtoicism, what was the effect of rooted wickedneſs.

" His greateſt amuſement when a boy, was to frequent the public hoſpitals when any dreadful or diſguſting operations were to be performed, and to regard the pains and agonies of the ſufferer, and of the dying. With what little money he had, he paid the attendants in theſe abodes of miſery, to be informed when any ſcene of horror, conformable to his feelings, was expected to take place; and he diverted himſelf often with his comrades, in mimicking the convulſive ſtruggles of ſuffering or expiring humanity. He piqued himſelf on having ſeen, before he was fifteen, 544 operations, or amputations, and the agonies or deaths of 160 perſons*."

His

" * Theſe particulars of Buonaparte are taken from a work called Les Annales

His conduct is then briefly traced from that period to the preſent moment. Some judicious obſervations occur in pages 266,—277, on the liberty of the preſs, and its total annihilation by Buonaparté. The portrait of his wife is next exhibited, who, it is well known, was a rich heireſs, of the name of La Pagerie, and married, for her firſt huſband, to the Viſcount de Beauharnois. She is here repreſented as a woman of moſt diſſolute manners, and moſt profligate life; and ſeveral notorious inſtances of her profligacy are related. She became the miſtreſs of Barras, and lived in that capacity when ſhe married Buonaparté; and, after the departure of the latter for Egypt, ſhe is ſtated to have renewed her intimacy with the former. We recommend the matter of the following note to the particular attention of ſuch of our fair country-women, as, while they profeſs to abhor French principles, do not bluſh to adopt French practices:

"It is well known in France, that the naked faſhion was invented in 1794, in conſequence of the executioner's cuſtom to tear off ladies handkerchiefs and part of their gowns, to uncover their ſhoulders before they were guillotined. Madame Napoleone and Madame Tallien were the firſt who, after the death of Robeſpierre, ſhewed themſelves thus naked to the public, and who invented the red wigs, ſhawls and handkerchiefs, in imitation of the red ſhirts with which the pretended conſpirators againſt the republic of regicides, were dreſſed when carried to execution. It is hardly poſſible to invent faſhions from more atrocious, or cruel occurrences. The head-dreſs, a la Titus, originated from the executioner cutting off the hair of thoſe condemned to be guillotined."

The author gives a curious account of the inſtructions which this lady received, on the aſſumption of the ſupreme power, by her worthy conſort, in order to enable her to ſupport, with propriety, the new character of queen, which ſhe was deſtined to perform. The French biſhops are very properly reprobated for their baſeneſs, in repreſenting this profligate woman as "*the* MODEL OF HER SEX, *of manners as ſimple as her morals were pure, with innocence in her looks, and virtue in her heart.*" Human baſeneſs can ſcarcely be carried to a higher pitch! In *expence* this ſhe-conſul certainly rivals the moſt magnificent of queens.

"Though Madame Napoleone diſpoſes at preſent of thouſands of Louis-d'ors, as ſhe did formerly of livres or ſhillings, ſhe is by her extravagance in dreſs, and by her gambling, ſeveral millions of livres in debt. Lately at Bruſſels, ſhe loſt in ſix days, at cards and dice, fifty thouſand Louis-d'ors, paid for her by the miniſter of the national treaſury, Marbois. According to the periodical print, *Les Nouvelles a la Main*, of Vendemiaire, year xii, or

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Annales du Terroriſme, printed by Deſenne, at Paris, in 1795, or an. iv. pages 59, 60, and 62. In February 1798, the author, then a priſoner, was in company with Philipeaux at Paris, who confirmed the above-mentioned particulars in the preſence of d'Ab——t, at preſent a Corſican colonel of artillery."

October 1803, Madame Napoleone never puts on any plain gown twice, and ſhe changes her dreſs four or ſix times every day. In the ſummer ſhe makes uſe of four dozen of ſilk ſtockings, and three dozen of gloves and ſhoes; and in the winter, ſhe uſes three dozen of the beſt *English* cotton ſtockings, and two dozen of *French* ſilk ſtockings *every week*. She never wears any waſhed ſtockings, nor puts on twice the ſame pair of gloves and ſhoes. All her *chemiſes* are of the fineſt cambric, with borders of lace that coſt ten Louis-d'ors each. Six dozen of chemiſes with lace, are made up for her every month. Every three months ſhe exchanges her diamonds and jewels, or has them newly ſet, according to the prevalent faſhion. Four times in the year her plate, china, furniture, tapeſtry, hangings, carpets, &c. are changed according to the ſeaſons. She has ordered, as her regular eſtabliſhment, two new carriages and twelve different horſes every month; and of the thirty-ſix horſes in her *private* ſtable, her maſter of the horſe has a power to diſpoſe of twelve every three decades, to be replaced by twelve others of a faſhionable colour. Twelve times in the year, all perſons belonging to her houſehold receive new accoutrements, or liveries. Her own wardrobe is divided every thirty days between her maids of honour.

"Madame Napoleone has four diſtinct eſtabliſhed wardrobes, different diamonds, &c. for travelling, for the Thuilleries, for St. Cloud, and for Malmaiſon; and though ſhe cannot reſide but in one place at the ſame time, in the Thuilleries, as well as at St. Cloud and Malmaiſon, four changes of furniture, &c. are always ordered for the ſame period. At St. Cloud ſhe has, at the expence of ſix thouſand Louis-d'ors, improved the bathing-cabinet of of the late unfortunate queen. By touching certain ſprings, ſhe can command what perfumes her caprice demands, to mix with the water; the reſervoirs always containing, for fifty Louis-d'ors, the fineſt odours, and beſt perfumed waters. By handling other ſprings, ſhe commands the appearance of drawings or pictures, elegant or voluptuous, gay or libertine, as her fancy deſires. When ſhe wiſhes to leave the bath, at the ſignal of a bell, ſhe is, by a mechanical invention, lifted, without moving herſelf from the bathing-machine, into an elegant, moderately warm, and perfumed bed, where ſhe is dried in two minutes; and from which ſhe is again lifted and laid down upon a ſplendid elaſtic ſofa, moved, without her ſtirring, by another piece of mechaniſm, into an adjoining cabinet for her toilet, of which the furniture and decorations coſt 100,000 livres. For the improvements only, of her luxurious, though leſs expenſive, bathing-cabinet, at the Thuilleries and at Malmaiſon, the French republic has paid two hundred thouſand livres."

Eugenius de Beauharnois, ſon to the wife of the Firſt Conſul, ſeems to be heir to all his mother's *virtues*. "At the age of twenty-two, he *modeſtly* prides himſelf on keeping *no more* than ſix miſtreſſes: one of them, Mademoiſelle Chameroy, an actreſs at the opera, was killed laſt year by his brutality, when in a ſtate of pregnancy." Some other notable exploits of this diſtinguiſhed perſonage are here recorded. But we turn from this diſguſting portrait to that of Fanny de Beauharnois, his ſiſter, now Madame Louis Buonaparté, who "is the very reverſe of her parents and her brother; amiable, unaſſuming, loyal, and liberal." The Conſul himſelf is ſtated to have loved her, as far his ferocious nature is ſuſceptible of love; and even to have ſmiled,

ſmiled, at her ingenuous advice to him to reſtore his lawful ſovereign to the throne. So lovely, and ſo good, how is her hard fate to be deplored! We quit her with regret, to contemplate another object of diſguſt.

"Lucien Buonaparte, the next younger brother to Napoleone, the Firſt Conſul of France, was, in 1790, bound an apprentice to a petty retail grocer at Baſtia: for ſome pilferings he was turned away, and joined the Marſeillois Brigands, who, on the 10th of Auguſt 1792, took and plundered the Caſtle of the Thuilleries, and murdered the Swiſs guards, after treaſon had forced the unfortunate Louis XVI. and his family to leave their habitation and ſeek refuge in an aſſembly of rebels and regicides."

Honeſt Lucien followed the avocation of a *patriot* with becoming zeal; he became a member of the Jacobin Club; diſplayed his ſpirit in aſſiſting to clear the priſons of the *ariſtocrats*, in September 1792, by the ſimple operation of cutting their throats, or knocking out their brains; and particularly ſignalized his ſkill and dexterity in plundering "the *ariſtocratical* grocers ſhops in March 1793." "When Napoleone and Lucien, in the ſpring of 1795, went to Paris, ſuch was their poverty, that they were obliged to make nearly the whole journey from Nice to Paris, 700 miles, on foot; and when at Paris, they together occupied a miſerable garret in *ruë de Mouffalard*, for 50 ſous (25 pence) per week. In revolutionary times, and in revolutionary countries, the diſtance is often the ſame from a garret to a throne, as from a throne to a ſcaffold."

When this prince of the conſular blood of Corſica was appointed by his gallant brother, miniſter of the home-department, he was in his proper element.

"He poſſeſſed the means to gratify all his degrading and cruel paſſions. Not a woman, whom chance expoſed to his view, or caprice to his fancy, and whom money, power, violence, or intrigue, could procure, but was ſeduced, diſhonoured, and ruined by him: neither the innocence of youth, the misfortunes of beauty, the ſanctity of marriage, or the ſacredneſs of conſanguinity, were reſpected by him. In ſix months he was guilty of more crimes than all the Princes of the houſe of the Bourbons have been accuſed of in ſix centuries. At a ball in April 1800, at the Hotel de Richelieu, where upwards of two hundred women of fathion were preſent, amongſt others, *two of his own ſisters**, he often and loudly repeated, *here is not a woman with whom I have not intrigued!*

"Ater the battle of Marengo, ambition got, for ſome time, the better of debauchery: Lucien imagined, becauſe his brother could dictate to emperors and create kings, he might eaſily marry into ſome imperial or royal family; and, as his wife was an obſtacle, he gave her ſome ice-cream, which ſhe ate, and *died*—that ſhe was poiſoned, not only her relations, but all Paris, proclaimed.

"* General Murat always ſuſpected the inceſtuous profligacy of his brother-in-law, and this is one of Napoleone's reaſons for keeping Murat in Italy. Murat has fought and wounded Lucien in two duels."

"To

"Two days after his wife's death, five of Lucien's armed ſpies carried away to his country-houſe, againſt her conſent, the beautiful wife of a rich banker; ſhe was confined there ſeveral days to conſole him, not for the loſs of his wife, but for the refuſal of his brother to marry him to ſome German princeſs."

Louis Buonaparté, the huſband of Mademoiſelle de Beauharnois, "was a petty clerk, with a ſalary of twenty pounds a-year," in a petty provincial police-office at Marſeilles, kept by a notorious terroriſt, brother-in-law to Lucien Buonaparté. He is repreſented as a great libertine, whoſe health is injured, and whoſe conſtitution is impaired, by his debauchery. His ſon is ſaid to be the deſtined ſucceſſor of the Firſt Conſul. "Jerome Buonaparté, the youngeſt brother of the Firſt Conſul, was born in 1785. When, in 1795, Napoleone's crimes were rewarded with rank and riches, Jerome was an errand-boy in a ſmall inn, frequented by waggoners, at Marſeilles; and ſuch was the poverty of his mother and family, that, unable to pay for his inſtruction, at the age of ten he could neither write nor read."

This hopeful youth was placed in the navy, and paſſed ſome time at St. Domingo, during which he had, it ſeems, full opportunity for diſplaying the fullneſs of his hereditary virtues, all the *mildneſs* and *ſuavity* of his family.

"On his arrival at the Cape, daily torments and executions of the unfortunate negroes were the orders of the day, and he found ſo much delight in the improvements, by the helliſh genius of a republican officer, Grenier, to prolong their ſufferings, that he preſented him with a ring, worth twelve thouſand livres; whilſt he ſent to priſon another officer, who forgot to call him up one morning when 262 of the negroes were half burnt before they were ſawed to pieces. At his arrival his *virtuous* ſiſter, Madame Le Clerc, had preſented him with a beautiful mulatto woman for a miſtreſs, to keep him *ſage*, as ſhe ſaid: this girl was deſcended from reſpectable parents, and had received a better education than was common in St. Domingo, ſince the revolution. One afternoon, in a fit of jealouſy, Jerome ordered her to be devoured alive by ſome famiſhed blood-hounds, which he always kept for his entertainment, and was preſent to witneſs his atrocious orders executed!!! This abomination ſurpriſed even Madame Le Clerc, who, *as a puniſhment, did not admit her brother to her table the day following*. A brother of this unfortunate girl, a lieutenant in the republican ſervice, being refuſed the ſatisfaction he demanded for this crime, in deſpair deſerted over to the Blacks, but was recaptured, and condemned by General Le Clerc to be ſhot from the mouth of a *cannon*. Every thing that the fancy or paſſion of Jerome fixed upon, he put into requiſition for his uſe. The day after the murder of one miſtreſs, he *ſent orders* to the daughter of a white planter *to fill up the vacant place*; ſhe preferred, however, poiſon to the embraces of ſuch a young monſter; but by diſappointing his vile paſſion, ſhe cauſed the death of her father, and the ruin of her family; the former being ſhot upon the denunciation of Jerome, who accuſed him of correſponding with the negroes, and his property was confiſcated for the uſe of the republic, or rather of the Buonaparte family. Another day, when he obſerved an American merchant in an elegant Engliſh phaeton, drawn by four Engliſh horſes, he ordered him to deſcend, and when he refuſed, four of General Le Clerc's guides

guides dragged the American from his carriage, which Jerome afterwards appropriated to his own uſe. After the war with England, when he bravely deſerted over to the American continent, this merchant attacked Jerome before the American tribunals, to be paid for his plundered property*."

The three virtuous ſiſters of the Firſt Conſul are all that remain to be noticed. The eldeſt of theſe is Madame Bacchiochi, who, previous to her marriage with a little manufacturer at Baſle, with great humility, ſuperintended the concerns of the dairy, or rather performed "all the drudgery of a dairy-maid, in the ſmall farm rented by her parents near Ajaccio, in Corſica." She is ſtated to be the moſt virtuous of the Conſul's ſiſters, "becauſe, like her mother, ſhe had *only one child* before her marriage." The next ſiſter is "the Princeſs Santa Cruce."

"When, in 1796, ſucceſs crowned Buonaparte's army in Italy, the Princeſs Santa Cruce was an aſſiſtant to Madame Rambaud, a mantua-maker at Marſeilles, with whom ſhe had for ſix years been an apprentice, and in the keeping of a ſoap-manufacturer, a married man, in that city, of the name of Julien, by whom ſhe had two children. In 1797, ſhe and the preſent Madame Murat accompanied her brother Joſeph to Rome, where he was appointed by the Directory the ambaſſador of the French republic. The irreſiſtible arms of Napoleone convinced the *patriotic* Roman prince, Santa Cruce, of the all-ſubduing and irreſiſtible attractions of his ſiſter, and ſhe was made a princeſs within twelve months after ſhe had been a mantua-maker, and commanded in an elegant hotel in a ſhort time after ſhe had left off ſerving in a ſhop."

"Laſt, though not leaſt," is the Princeſs Borgheſe, late Madame Le Clerc.

"I do not want a God more than a God wants me;' theſe blaſphemous words are often in the pretty mouth of the preſent Princeſs Borgheſe, the youngeſt ſiſter of the Firſt Conſul. Inſtead of acknowledging with gratitude the undeſerved goodneſs of a Providence, *that* from a proſtitute has made her a princeſs, and upon the pinnacle of fortune's temple, remembering with repentance and ſhame the miſery of the night cellar; alike vicious, impious, and ſcandalizing in affluence as in wretchedneſs, ſhe bids defiance to the power of her Creator; ſhe inſults the hope of the religious, as well as the conſolation of the moraliſt, and augments the afflictions of ſuffering innocence by encouraging or extenuating the infamy of proſperous crime. Hypocriſy of every kind is bad, but the hypocriſy of Napoleone's atheiſm is monſtrous, becauſe it adds cowardice to guilt. It is, however, difficult to ſay which is the moſt dangerous in a corrupted nation, an atheiſt upon an uſurped throne preaching chriſtianity, or an amiable, faſhionable, and popu-

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"* Some of the particulars of Jerome's conduct at St. Domingo, the author has from a reſpectable American gentleman, who was *an eye-witness* to what is related, and which has already been publiſhed in the American papers. Of Jerome's earlier *education*, ſee La Sainte Famille; and of his ſea expedition, ſee Les Nouvelles à la Main, and the Moniteur."

lar woman, ſpreading about, almoſt by his ſide, the deſolating and dangerous tenets of atheiſm, particularly as this woman is known to be his *favourite* ſiſter.

" At the age of fourteen, the Princeſs Borgheſe, then Pauline Buonaparte, ran away from her mother's houſe with a Sardinian corporal and deſerter, Cervoni, and, until Napoleone's uſurpation in 1799, when ſhe, according to the pamphlet La Sainte Famille, was found covered with rags and diſeaſe, in a houſe of ill fame, in the rüe St. Honoré, her relations were entirely ignorant of what was become of her. To reward the *patriotic* ſervices of an accomplice at Toulon, as well as in Italy and Jaffa, Napoleone permitted the notorious terroriſt General Le Clerc, ſon of a miller, to marry this worthy *princeſs of his blood*, who, beſides the uſual ſums of money allotted each conſular ſiſter, received as a portion, firſt, the command over the army in Portugal, and the plunder of that kingdom, and afterwards the command of the expedition to St. Domingo, and a colony to pillage, enſlave, and ruin.

" In December 1801, Madame Le Clerc ſailed with her huſband for St. Domingo, and witneſſed all the atrocities of this republican proconſul: though ſhe poſſeſſed an uncommon influence over this ferocious character, neither his treaſon againſt the unfortunate Touſſaint, nor the ſhocking torments and puniſhments he inflicted on thoſe negroes whom his conduct had made deſperate, were prevented by her; on the contrary, if the already-quoted pamphlet is to be believed, ſhe often enjoyed, and even commanded, as an amuſement, the diſguſting ſight of mutilated blacks roaſted alive, or devoured alive by her huſband's faithful allies, the Spaniſh blood-hounds. Her only occupation, beſides, was to gather and heap up new treaſures, from the daily, if not hourly extortions, requiſitions, and confiſcations of her huſband, and after his death, accompany her ill-begotten riches to France. During her voyage, ſhe condeſcended to accept the conſolation of a colonel for the loſs of a general, and to permit the continuance of the ſervices of one of Le Clerc's former aid-de-camps, which forced her to put off for near ſix months her nuptials with the *patriotic* Roman Prince Borgheſe, who no doubt obtained her *chaſte* hand from the Firſt Conſul Buonaparte, in France, as an *indemnity* for the property the Borgheſe family had loſt by the plunder of General Buonaparte in Italy."

Such are the portraits which this volume exhibits, and a more choice collection, our readers will certainly admit, has never been offered to public inſpection. Let the advocate for that *cheap form of government*, that *ſchool for the ſterner virtues*, that *nurſe of heroic principles*, A REPUBLIC, contemplate the hopeful group, wake from his patriotic reverie, and recover his ſober ſenſes.

As an appoſite appendix to this liſt of republican worthies, is ſubjoined the memorable pamphlet of " Killing no Murder," which, though written for *other* times, and addreſſed to *another* uſurper, contains many paſſages moſt ſtrikingly applicable to the preſent uſurper, and to the preſent times.

POETRY.

POETRY.

Four Heroick Epistles of Ovid; translated into English Verse. 12mo. Pp. 72. Heming, Alceſter: Dwyer, London. 1803.

THE merit of this tranſlation will beſt appear by a compariſon with thoſe which have preceded it—and we have taken the firſt forty lines that occur, in the firſt epiſtle, from Penelope to Ulyſſes, as a ſpecimen:

" Thus thy Penelope, Ulyſſes, greets,
Thus, to return, her lingering lord intreats:
Stay not to anſwer; bane of every joy
To Grecian maids, low lies deteſted Troy,
Troy, and old Priam and his conquered hoſt,
Scarce worth the labours and the tears they coſt.
O had the adulterer in the deep been laid,
Ere his proud fleet for Lacedemon made!
Mine had not prov'd a cold forſaken bed,
Nor had I tedious days in ſorrow led;
Nor, while I ſought to waſte the night unbleſt,
The pendent web my widow'd hands oppreſt.
How oft my fears beyond the truth would rove!
How full of fond ſolicitude is love!
At thee I thought the fierceſt foe muſt aim,
And turn'd all pale at Hector's hated name;
Hector, they ſaid, Antilochus had ſlain;
Then caus'd Antilochus my coward pain;
When bled Patroclus arm'd in borrow'd mail,
Faſt flowed my tears that ſtratagem ſhould fail;
The Lycian ſpear Tlepolemus bedew'd;
Thy fate, Tlepolemus, my grief renew'd,
Till every Grecian in the battle ſlain,
Chill'd my fond boſom as the icy plain:
But to chaſte love ſome god protection gives,
Troy lies in aſhes, and my huſband lives.
The Greeks return, at blazing altars bend,
Barbaric ſpoils to Grecian gods ſuſpend;
Maids, for their lovers ſav'd, their offerings bring,
Troys fates ſubdued by theirs the lovers ſing,
Old men admire, and trembling girls grow pale,
While the fond wife devours the huſband's tale:
One, on the table, draws the battle's line,
And Troy, all Troy deſcribes in drops of wine,
Here Simois flow'd, Sigeum's land was here,
Here Priam's palace ſeen its head to rear;
This was the ground the wiſe Ulyſſes choſe,
Thy proud pavilion there, Achilles, roſe;
There, where uncurb'd, the fiery courſers drew
The mangled Hector, trembling as they flew."

The

The verſion by various hands, publiſhed by Dryden, gives them thus:

" To your Penelope at length break home,
Send no excuſe, nor ſtay to write, but come.
Our trouble long, Troy does not hold you now,
Nor twenty Troys were worth all this ado.
Wou'd ſome juſt ſtorm and raging ſea had drown'd
The ruffian, when for Lacedemon bound;
I ſhould not then of tedious days complain,
Nor cold a nights, and comfortleſs have lain;
Nor ſhould this pains to paſs the ev'ning take,
And work, and weave, ev'n till my fingers ake:
I always fear'd worſe dangers than the true,
(As always love unquiet fears purſue)
Fancy'd thee by fierce Trojans compaſs'd round,
And Hector's name ſtill ſtruck me to the ground.
When told of Neſtor's ſon, by Hector ſlain,
Straight Neſtor's ſon rouz'd all my fears again.
When for his ſham how dear Patroclus paid:
I wept to find that wit no better ſped.
Tlepolemus by Trojan jav'lin kill'd,
Through all my veins an icy terror thrill'd.
Whatever Greeks miſcarry'd in the fray,
I fainted, and fell (well nigh) dead as they.
Heav'n for chaſte love has better fate in ſtore,
My huſband lives, and Troy is now no more.
Our captains well return'd, each altar flames,
And temples all barbarian booty crams;
For their ſafe loves the women offrings bring,
And Trojan fates by ours defeated ſing.
All ſtand amaz'd to hear, both old and young,
And liſtening wives upon their huſbands hung.
Some on the table draw each bloody fight,
And ſpilling wine the whole ſad Iliad write.
This Samois, that the Sigean land,
And there did Priam's lofty palace ſtand.
Here ſkulk'd Ulyſſes, there Achilles dar'd,
There Hector torn, the foaming horſes ſcar'd."

The verſion of Barret publiſhed, in 1759, is as follows:

" This, ſtill your wife, my ling'ring lord! I ſend:
Yet be your anſwer perſonal, not penn'd.
Sunk now is Troy, the curſe of Grecian dames!
(Her king, her all, a worthleſs prize!) in flames.
O had, by ſtorms (his fleet to Sparta bound),
Th' adult'rer periſh'd in the mad profound!
Cold in a widow'd bed I ne'er had lay,
Nor chid with weary eyes the ling'ring day:
Nor the protracted nuptials to avoid,
By night unravell'd what the day employ'd:
When have not fancied dangers broke my reſt?
Love, tim'rous paſſion! rends the anxious breaſt.

Pan

In thought I ſaw you each fierce Trojan's aim;
Pale at the mention of bold Hector's name!
Whoſe ſpear when brave Antilochus embru'd,
By the dire news awoke, my fear renew'd.
Clad in diſſembled arms Patroclus died:
And, oh the fate of ſtratagem! I cried.
Tlepolemus, beneath the Lycian dart,
His breath reſign'd, and rous'd afreſh my ſmart.
Thus, when each Grecian preſt the bloody field,
Cold icy horrors my fond boſom chill'd,
But Heav'n, indulgent to my chaſte deſire,
Has wrapp'd (my huſband ſafe) proud Troy in fire:
The Grecian chiefs return, each altar ſhines,
And ſpoils of Aſia grace our native ſhrines.
Gifts, for their lords reſtor'd, the matrons bring;
They, Trojan fates o'ercome, triumphant ſing;
Old men and trembling maids admire the ſongs,
And wives hang liſt'ning, on their huſbands' tongues.
Now, drawn in wine, fierce battles meet their eyes,
And Ilion's tow'rs in miniature ariſe:
There ſtretch'd Sigean plains, here Simois flow'd:
And there old Priam's lofty palace ſtood;
Here Peleus ſon encamp'd, Ulyſſes there;
Here Hector's corpſe diſtain'd the rapid car."

We recommend it to our learned readers to conſult the originals, which will be found much more faithfully rendered than is common in poetical tranſlations, and yet not without ſpirit.

Some of the lines, however, require to be reviſed and retouched, as lines 10 and 11, p. 6:

"Your former deeds, (now thought pretend for me!)
Compar'd with this were cautious, I agree."

Which are rather obſcure, and certainly not elegant;
And the third couplet, p. 9.

"Thine am I ſtill, and thine will ever be,
Penelope, Ulyſſes wife to thee."

Which certainly might be improved.
The opening of the ſecond epiſtle—

"Will Helen *ſuffer?*"

Where there is an ambiguity in the word *ſuffer*.
Line 6, p. 14, in the ſame epiſtle

"Of *a* great river ſprung to wed a ſlave,"

Might be made more muſical.—In the ſecond lines of the third epiſtle we diſapprove of *bearing* health: but as it is more pleaſing to praiſe than to blame, we particularly recommend to the notice of the reader, line 6, p. 4,

"How full of fond ſolicitude is love!"

And the laſt in the ſame page,

"*Chill'd my fond boſom* as the icy *plain.*"

Line 6, p. 11.

" It's laſt faint gleam the lamp of life ſupplies."

And the ten lines that cloſe our extract, which are admired in the original, and are very cloſely and, we think, happily, rendered, by this tranſlator:

" Old men admire," &c.

The ſix firſt lines of page 21; and the lines beginning with the two laſt in the ſame page, and ending at line 14, p. 22:

" Whom from her gods a ſtranger could beguile;"

Are particularly ſpirited:—As are the following taken from the third epiſtle, p. 36.

" To his own city Neptune bars the road,
Return O Grecians each to your abode,
Ah whither ruſh ye? hark the winds forbid,
Nor chance your fury but the god has chid.
Say what to Troy aſſembled nations draws?
Return; a vile adultereſs is the cauſe."

And the picture of the bride arriving and diſarming her huſband, is affecting:

" The lot I envy of the Trojan maid,
Though on the ſhore ſhe dwell that foes invade,
And view, (ſad ſpectacle!) her ſlaughter'd friends;
Yet the fond bride upon her lord attends;
She binds the caſque upon his warrior brow,
And prints a kiſs to battle ere he go,
Then ſoftly whiſpers, prompted by her love,
'Return and dedicate thy arms to Jove;'
Cautious he weighs the injunction in his mind,
And fighting thinks on her he left behind:
The helmet ſhe unclaſps, withdraws the ſhield,
Her boſom lulls him wearied from the field;
To me diſtracted, all fulfill'd appear
With fatal certainty the dreams of fear."

God forbid this may ever be the caſe with the Britiſh fair!

The opening and the cloſe of the Medea to Jaſon, are very animated.

The repetitions of Ovid are well varied. The notes explanatory, and not unentertaining. As there is no good verſion exiſting of the epiſtles of Ovid, we hope the tranſlator will proceed, and we wiſh him ſucceſs in an undertaking, certainly not eaſy, if properly executed.

The punctuation is very faulty, and ſhould be better attended to.

The Judge; or an Estimate of the importance of the Judicial Character, occasioned by the death of the late Lord Clare, Lord Chancellor of Ireland; a Poem, in three Cantos. By the Rev. Jerome Alley, Chaplain to the Right Honourable Lord Sheffield, &c. 18mo. Pp. 144. 4s. 6d. Vernor and Hood. 1803.

MR. ALLEY has formed a very juſt conception, as well of the importance of the judicial character, as of its eſſential qualifications; and he could not

not, in our opinion, have ſelected a perſon more fit, or more worthy, to illuſtrate his poſition, than the late Lord Clare, whoſe death we deeply lamented at the time, and daily ſee additional cauſe for lamenting. Indeed, if we may truſt thoſe appearances in the political world, which ſeldom deceive, the period is faſt approaching, when the loſs of the peculiar knowledge, firmneſs, and virtues of that excellent Nobleman, will be found irreparable.

In the ſentiment adopted by Mr. A. from "*The Guardian*," we heartily concur. "When a judge is capable of being influenced by any thing but law, or a cauſe may be recommended by any thing that is foreign to its own merits, we may venture to pronounce that the nation is haſtening to its ruin." Such of our readers as will take the trouble to refer to our remarks upon ſome part of Peltier's trial, may probably find ſome cauſe, that is if they agree with us in the juſtice of the above ſentiment, to tremble for the fate of our country.

The "*dedication*" to Lord Sheffield contains a well-deſerved tribute of manly praiſe, devoid of adulation; to diſtinguiſhed worth, devoid of oſtentation. In the "preface," Mr. A. obſerves, that Lord Clare could not eſcape obloquy during his life, and that "even death has not been able to ſhelter this illuſtrious man from the malevolence of the foe which his virtues ſcorned." But "happily," as he adds, "the cenſure of the malicious is the glory of the good; and ſlander, in her efforts to depreſs, is often active but to exalt." It could not, indeed, be ſuppoſed, that a man of his Lordſhip's active mind, determined ſpirit, and conſiſtent conduct, could eſcape cenſure, or even calumny, in an age, and in a country, in which *principle* is ſo frequently ſunk in *party*, and *patriotism*, in the general application of the word, ſprings from any thing but the *amor patriæ*.

The author has contrived to render his poem, though written in blank verſe, extremely intereſting, without even the aid of fiction, by interſperſing it with anecdotes of real life, and with facts illuſtrative of the principles which he enforces, and the characters which he recommends. The explanatory notes, at the end of each canto, contain much curious matter. We ſelect the following, which refers to an animated picture of the progreſs of rebellion, and its attendant cruelties, becauſe we think it not amiſs, at the preſent moment, when a wiſh ſeems to be entertained by a certain deſcription of perſons, to make the public believe that acts of cruelty were only exerciſed by the Proteſtants and the loyaliſts, while the rebels and the Romaniſts were only the *objects* of ſuch cruelty, to remind our readers of ſome of the *facts*, which, it would ſeem, there exiſts an intention to obliterate from our annals.

"It is a certain fact, that multitudes of the lower claſſes had aſſumed to themſelves, early in the rebellion, the future ownerſhip of the eſtates in their reſpective diſtricts. There were ſome, nevertheleſs, who, though much enamoured of woods and lawns, confined not their ſoaring ambition to the paltry acquirement of lands and tenements. Such of the wives and daughters of their ſuperiors as appeared to them ſufficiently beautiful, were alſo apportioned out by the amorous imagination of theſe ſecret lovers, to decorate the bed of the valorous pikeman, and the aſpiring rebel. It was even ſaid, and, I think, it appeared in evidence, that the jolly and well-fed coachman of a Dublin citizen, was among thoſe who were 'ſmitten with the love of noble dames,' and that he had already choſen the Right Honourable Lady ——— as the joy or ſolace of his future life."

In one of the notes, a high, and, in our eſtimation, a very juſt, character of Lord REDESDALE is given, which we notice with the more pleaſure at this time, as his Lordſhip ſeems to have drawn down upon himſelf the hoſtility of all parties. This is not the place for delivering our ſentiments of the correſpondence between his Lordſhip and the Earl of Fingal; Lord Redeſdale's letters were never intended to meet the public eye, and the nobleman to whom they were addreſſed ought to have limited the communication of them to the circle of his immediate friends, with a ſtrict prohibition not to render them the topic of public animadverſion. We have our own opinion on this ſubject, which differs from any which we have hitherto heard, but which, nevertheleſs, we ſhall be free to declare, whenever a proper opportunity ſhall occur. Our readers may be aſſured, that it will be found perfectly conſiſtent with the principles and ſentiments which we have always profeſſed on the important queſtion to which it relates, and from which we ſhall never deviate, though, by our adherence to them, we know we ſhall give ſerious offence to many of our moſt valued and moſt valuable friends.

Mr. Alley's poem exhibits his genius, his talents, and his principles, in a moſt favourable point of view; and we have little doubt, if he continue to cultivate the muſes, that their ſweeteſt ſmiles and beſt favours will amply reward him for his labour.

A Hint to Britain's arch-enemy Buonaparté; an Effusion appropriate to existing circumstances. By T. Strange, Maſter of the Academy at Watlington. 4to. PP. 16. 1s. Norton, Henley. 1804.

THIS effuſion begins with an uſeful hint to Buonaparté, reſpecting his *invincible* legion, and his notable atchievements at Acra, and in Egypt; and ends with an appropriate admonition to miniſters not to conclude another "hollow-armed truce."

> "Of armiſtice, fallacious truce, beware!
> Your wily foe's device, to circumvent,
> With ſpecious parley your reſolves ſuſpend,
> Your ardour cool, with your reſentment play,
> And then your mild forbearance to deride."

The advice is good, but we do not ſee why it might not as well have been adminiſtered in plain proſe as in blank verſe.

The Christmas Holidays, and Black Monday; or the Boy's return to School. In Blank Verse. By Henry Whitfield, M. A. Fellow of King's College, Cambridge. 24mo. PP. 32. 1s. 6d. Highley. 1804.

DEFECTIVE indeed muſt his memory be, who has forgotten the oppoſite feelings which the approach of the Chriſtmas holidays, and the ſad return to ſchool, excited; with all the little intereſting circumſtances attendant on either epoch. Theſe are here pourtrayed, with a faithful pencil, exhibiting a picture, the features of which muſt be familiar to every eye, and endeared to every mind. We ſhall tranſcribe the cloſing lines of the ſecond poem, as they contain advice not leſs uſeful to adults than to youth.

> "By the fond love which links the ſocial chain,
> By all thy cares, my own, dear youth, forbear,
> (Whoe'er thou art, who chance may read my lay,)

To

To tempt the ſnares of new philoſophy,
Pregnant with miſchief, unſubſtantiate;
In bateleſs lands the found'ring veſſel ſinks.
Dare to be good, though callous faſhion ſmile;
Strong with theſe truths, if in the voyage through life,
In gilded bark thou'lt venture from the coaſt,
And credulous exult on ſmiling ſeas,
Though ſtorms ariſe, and clouds of miſchief form,
Though the hoarſe ſurge may rage with dire diſmay,
Ev'n though thy ſtouter veſſel's heart-ribs crack,
Ev'n though the painted prow be waſh'd with waves,
Truth, Heaven's bright ſeraph, pilots to a port,
Where Comfort waits the mourning prodigal,
In ſplendid realms our father greets his ſon.

A Supplementary Epiſtle to the Correſpondence between Mr. Bowles and Mr. Adam: addreſſed to the man who calls himſelf a Chriſtian. 4to. Pp. 26. Harding. 1804.

IN common parlance, when we ſay a man *calls himſelf* a Chriſtian, we mean that he is a Chriſtian only in appearance, and not in reality. Such, according to this poetical paraſite of the illuſtrious houſe of Ruſſel, is Mr. Bowles. We ſhall not, however, inſult that gentleman, by *defending* him againſt ſuch a charge. His life and actions will ſhew, even better than his writings, the ſolidity of his pretenſions to that religious character, which no one prizes more highly, nor appreciates more juſtly, than himſelf. As to the poetaſter, whoſe production is before us, we ſhall exhibit ſome ſpecimens of his *diffidence* in praiſe, and of his *moderation* in cenſure, which cannot fail to recommend him to the patronage and protection of all *good* and *virtuous* men. Firſt mark, good reader, his manly profeſſions:

" No random praiſe is mine: too well I know
What to myſelf and to the muſe I owe.
For dead or living worth, the muſe's quill
No drop of fulſome flattery ſhall diſtil.
When to ſuch meanneſs I debaſe my ſong,
May one eternal bliſter ſcald my tongue."

He promiſes fairly and largely: 'If he ſhould break it now.'—'Tis deeply ſworn—'

" But here no chance to err in the extreme,
Where Bedford's tow'ring virtues are the theme:
Their heights to reach ev'n Fox in vain eſſays,
High as he ſhot 'the glittering ſhafts of praiſe."

Thus, we ſee, this gentleman, who ſo loudly, and ſo deciſively, diſclaims flattery, and wiſhes that his tongue may be ſcalded by an eternal bliſter, if he ever debaſe himſelf to ſuch meanneſs, does not heſitate to pronounce the high-flown panegyric of Mr. Fox, greatly inadequate to the virtues of its object. When we remember that Mr. Fox deſcribed his Grace as a *great example*, as a *perfect model*, for *the imitation* of the preſent age and of poſterity, to ſay that is a *vain attempt* to characteriſe his merits, which is in fact to ſay that the Duke of Bedford was greater than great, more perfect than perfect,

is ſomething ſo very like *moſt fulſome flattery*, ſo very like *erring in the extreme*, that our plain *proſaic* judgment cannot diſtinguiſh the difference.

Inadequate, however, as, in his eſtimation, Mr. Fox's panegyric was, our bard proceeds with his own *verſification* of it, and, after aſcribing to the Duke of Bedford, all the ſocial virtues, his poſſeſſion of which have never, as we know, been called in queſtion, together with ſincere friendſhip and extenſive charity, thus cloſes his account.

" But not the ſocial virtues, that embrace
In ties of amity the human race,
That make our neighbour's happineſs our care,
Were BEDFORD'S ſole regard—an equal ſhare
Thoſe virtues held, whoſe influence is confin'd
More to ourſelves, and of ſeverer kind;
That teach us harder duties to fulfil—
To curb the paſſions and regulate the will,
To ſtrive with nature in its ſelfiſh part,
And guide the wanderings of the wayward heart:
Whoſe mind with theſe ſo largely was embrued,
So train'd ſo diſciplin'd, ſo ſelf-ſubdued?
On theſe religion had her ſeal impreſſ'd,
Theſe radiant inmates of his gentle breaſt."

The bard, it ſeems, was determined not to fall into the ſame error with which Mr. Fox had been reproached, by a total omiſſion of *religion*, in the delineation of his favourite character; and, therefore, he introduces the *word* at the cloſe of his panegyric. But for this word ſo introduced, he had exhibited a character, to which, all-perfect as it appears in his eyes, he had given no one diſtinctive mark of Chriſtianity,—a character, which might as well be deſigned for a Pagan as for a Chriſtian. How far by ſuch addition, he has obtained an advantage over his predeceſſor in the path of praiſe, it is for the public to determine. Moſt heartily do we wiſh that his aſſertion, that religion had ſet her ſeal upon the virtues of the Duke, by which we ſuppoſe him to mean that his virtues had their ſource in religion, may be true; but when we are called upon to adopt his Grace as a *great example*, a *perfect model* for our imitation, we muſt require ſomething more than the ipſe dixit of an anonymous panegyriſt, to ſubſtantiate the important fact, that religion had its due influence on the mind and conduct of the Duke; that it conſtituted an eſſential part of his character. If this writer's word were to be taken, the evils attendant on our preſent ſituation might have been avoided, if the political wiſdom of the late Duke of Bedford had been ſuffered to direct the councils of the ſtate; he compares his Grace to *Caſſandra!*

We ſhall next exhibit ſome notable ſpecimens of the bard's ſkill and temper in the infliction of cenſure. Addreſſing himſelf to Mr. Bowles, he ſays, after telling him that the PHARISEE is but a *faint type* of him:

" Who yet (how happy to obtain thy wiſhes)
Can'ſt barter conſcience for the loaves and fiſhes;
Can'ſt ſtoop to make hypocriſy thy trade,
And GOD himſelf accoſt—in maſquerade.

As to the *loaves and fiſhes*, it is very certain that Mr. Bowles is under no obligation

obligation whatever on that ſcore, to the preſent adminiſtration.—But, to proceed,

" Thou painted ſepulchre! thou whited wall!
Thou compound baſe of intereſt and gall!
Look at *the Letter* of the ſacred code,
The ſpirit in thy heart has no abode,
As in the alembic of thy mind it lay,
The pure ethereal ſpirit fum'd away:"

Of the Bard's notions of the *Spirit* of religion a fair judgment may be formed from the language and the temper of this addreſs.

" Yet vain the Puritan's embitter'd rage,
By falſhood blighting his malignant page;
The *ſainted* ſcribbler, rancorous, mean, and baſe,
Proves but the herald of his own diſgrace,—
The purer record of a life *well ſpent*,
In manly wiſdom rich, on *virtue* bent,
To Fame a prouder monument ſhall raiſe,
Than the frail meed of man's imperfect praiſe,
His deeds a bright memorial ſhall aſcend
To his Creator's throne!"

Preſumptuous paraſite!—Remember *Lady Maynard and her legacy*;—then conſider both the *Letter* and the *Spirit* of that ſacred code to which thou haſt dared to appeal!—Vain and ſenſeleſs panegyriſt, why wilt thou perſiſt in provoking a diſcuſſion which muſt, if purſued, terminate in the *proof* that thy *model of perfection* is nothing more than a *brazen idol*;—It is thou and thy "vile aſſociates," to uſe thy own language, who rake up the aſhes of the dead; and then reproach others with the deed. It is thou who

——— Aim'ſt the aſſaſſinating ſtroke!
To ſecond and ſeverer death would'ſt doom,
Nor let him reſt ſecurely in the tomb!

Mr. Bowles is next repreſented as a "ſacrilegious ſlave," ſtealing the body of the Duke from the grave, mangling it, and tearing out the heart, which he deprives of all its valuable properties. He is then thus apoſtrophiſed.

" Shalt thou, O impudence till now unknown!
Pronounce it cold and worthleſs as thy own?"

After abuſing Mr. B. for waging war with the dead, he alludes to two perſons who are dead, whoſe names, however, he does not feel it prudent to mention, (though one of them, by the number of aſteriſks employed to deſignate him, appears to be Lord CLARE) whom he charitably calls, "thoſe monſters in a human ſhape." The mighty crimes of which theſe gentlemen ſeem to have been guilty, and for which the indignation of our Bard is ſo vehemently directed againſt them, was, that they *bolstered and upheld* that cauſe which Mr. Bowles, here deſcribed as "a penſioned ſycophant," ſupports.

Having heard that Mr. Bowles was at the bar, he blames him for having quitted his "*proper calling*."

" Coarſe-minded, brutal, arrogant, and dull,
Noiſe might ſupply thy emptineſs of ſkull,
To truth or principle with no pretence,
Thou had'ſt prevail'd by native impudence.
* * * *
* * * *
Thy viper's tongue, that index of thy ſoul,
Had ooz'd its venom here without controul,
And thou, like ******, of unbluſhing face,
At once his country's and the bar's diſgrace,
A licenſed libeller, had'ſt rail'd thy fill,
And murder'd reputations at thy will."

Then transferring his rage from the lawyer to the law itſelf, he repreſents it as *equal* only, (like Buonaparté's code) in producing an equality of oppreſſion and ruin! The Bard concludes his cenſures, in a very Chriſtian-like manner, by conſigning the object of them, whom he repreſents firſt as an object of general *compassion*; and then as an object of general *detestation*, to the gallows. But his *finale* is too curious to be omitted.

" The general ſentiment now takes a part,
And public deteſtation's ruthleſs paw
Performs the ſad laſt office of the law!
" On Infamy's high gibbet doom'd to ſwing,
AGUTTER may, perhaps, thy requiem ſing:
Yet he nor GIFFORD ſhall reverſe thy lot;
There muſt thou hang-eternally to rot!
" Thus a determined Aberſhaw we ſee,
(If *petty* villains may compare with thee),
His proper calling left, at first he tries
To earn his bread by impudence and lies;
At length to Bridewell ſent for " ſtealing traſh,"
His guilt confirm'd, and ſentenc'd to the laſh,
Like thee he feels it on his guilty back,
And writhes with ſhame and rage at every ſmack.
Incorrigible ſtill, he yet proceeds
To hardier feats, and more atrocious deeds;
Till, in due time, his juſt deſerts he gains,
And HOUNSLOW HEATH* receives the miſcreant's laſt remains."

We will not weaken the effect of theſe *elegant* lines, by any comment of

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* " A needleſs Alexandrine ends the ſong,
Which, like a wounded ſnake drags his ſlow length along."

In order to form this Alexandrine, it might poſſibly be neceſſary to transfer the remains of Aberſhaw from the unpoetical ſite of *Wimbledon Common*, to the more harmonious reſidence of *Hounslow Heath*, but at the former place his remains were depoſited, or rather ſuſpended, and there they ſtill remain, at no great diſtance from the rural retirement of that worthy patriot, the *Reverend* John Horne Tooke, *Eſquire*,

ours;

ours; convinced, as we are, that our readers will do ample juſtice to them and to the author.

On this diſcuſſion itſelf we have already declared our ſentiments ſo explicitly and ſo fully, as to render a repetition of them unneceſſary. We cannot, however, refrain from, once more, expreſſing our concern, that a nobleman, poſſeſſing ſo many excellent qualities as we underſtand the preſent Duke of Bedford does poſſeſs, and who entertains ſo juſt a ſenſe of the importance of a religious character, as even the origin of this very diſcuſſion proves his Grace to entertain, ſhould be miſled by ſo injudicious an adviſer as Mr. Adam, in *this* inſtance, has ſhewn himſelf to be, and ſupported by ſuch an advocate as the author of this ſupplementary epiſtle.

The Plea for a private Indulgence of Grief. A Poem. By J**n D****n, D. D. Addreſſed to the Hon. P**L*P B**V**IE. In Auguſt, 1774. 8vo. Pp. 22. Bath, printed. Barratt, London. 1804.

THE circumſtance which gave riſe to this poetical *Plea*, was the retirement in which the author lived, after the death of an amiable wife, and the attempts of a Friend to draw him from that retirement. His excuſe for the indulgence of his grief, the acuteneſs of his feelings, and the magnitude of his loſs, are pourtrayed in harmonious lines, breathing ſentiments which mark the pious Chriſtian and the man of ſenſe. In a previous addreſs to the reader, the author apologiſes for the irregular ſtructure of his compoſition, which has not the characteriſtics either of *Elegy* or of *Ode*, though the verſes are certainly elegiac, conſiſting of four lines each, with alternate rhymes. The only ſingularity attending them is the diviſion into ſtanzas of three verſes each. But thoſe readers muſt be faſtidious indeed, who can neglect the ſubſtance to attend to the form. The public are indebted to the author, Dr. Duncan, for ſeveral works of a beneficial tendency, replete with good principles, and wholeſome advice. The following verſe, from the Poem before us, we recommend to the attention of the author of the "Supplementary Epiſtle" reviewed in the preceding article.

> "MALIGNANTS, in their die Tartarean, ſtrive
> To ſteep each faireſt character that breathes;
> Each trophy rend from *merit yet alive*,
> To grace *the dead* with all its *plunder'd wreaths*."

POLITICS.

The Political Proteus, A View of the Public Character and Conduct of R. B. Sheridan, Esq. as exhibited in 1. *Ten Letters to him*; 2. *Selections from his Parliamentary Speeches from the commencement of the French Revolution*; 3. *Selections from his Speeches at the Whig Club, and at other public Meetings.* By William Cobbett. 8vo. Pp. 388. 7s. Budd, Pall-Mall; Mundell, Edinburgh; Mercier, Dublin; Morgan, Philadelphia; and Serjeant, New York. 1804.

WE are not much inclined to reproach a public character, with a change in his principles and opinions, when that change is from bad to good; but before we give him credit for his ſincerity we, very naturally, require

require ſomething more than *profeſſions;* ſomething amounting to a public renunciation of his former tenets, and an expreſſion of his conviction of their fallacy and unſoundneſs. Mr. Sheridan, therefore, will not expect us to make any exception to this general rule, in *his* favour; particularly as we have reaſon to know, that, at a recent meeting of Mr. Fox's friends, he, Mr. Sheridan, being anxious that the ſupport which he had lately given to his Majeſty's preſent Miniſters, might not be conſtrued into a deſertion of his old friends or of his old principles, took ſpecial pains to declare that no change whatever had taken place in his ſentiments: but that he ſtill thought that Mr. Fox was the firſt ſtateſman in the world, and ſtill adhered to all the principles which they had, in common, avowed. It becomes, then, not only uſeful, but, in ſome degree, neceſſary to aſcertain what thoſe *principles* are, with a view to appreciate the preſent profeſſions and conduct of this political Harlequin. Hence it is that, in our opinion, Mr. Cobbett deſerves the thanks of his countrymen for the taſk which he has performed, for the contraſt which he has exhibited between the *Patriot* of the Whig Club, and the *Volunteer* of the Houſe of Commons. Never ſurely was ſuch a *political Proteus* held forth to public ſcorn, and to public deriſion!

On caſting our eyes back a few years we find this *conſiſtent* patriot, who, in 1794, ſaid, "if there was any part of his conduct through life, in which he felt himſelf free from any unjuſt imputation, it was that of inconſiſtency in his political principles"—this *pattern of loyalty*, as he has of late been pompouſly repreſented by almoſt every periodical print in the kingdom, calling the PRINCE OF WALES "*an inſolvent prodigal*," declaring that the public ought not to be "*humbugged*" by the ſettlement at that time propoſed for his Royal Highneſs; that they "*ſhould not be burdened with a preſſure of a hair, in affording him that relief*;" then proteſting, that the Prince honoured him with his confidence, and often aſked his advice, "chiefly from the knowledge of his *fixed determination to accept of no obligation of any kind whatever*;" and boaſting that "*he never received from the Prince of Wales ſo much as the preſent of a* HORSE *or a* PICTURE!" Surely, then, the country, ſince he choſe to appeal to the country on the ſubject, have a right to know what motive induced him to forego the ſettled purpoſe of his ſoul, that *fixed determination* of his, and to receive from the PRINCE OF WALES, not a *horſe* nor a *picture*, but a place of *two thouſand pounds a year!* This *loyal* man too, in the ſame ſpeech, (of June 5, 1795), treated his Sovereign with the greateſt indecorum; and ſaid "he ſhould expect 10,000l. a year from his Majeſty's privy purſe, and 5,000l. a year from the Queen's eſtabliſhment" for the payment of the Prince's debts. Some time before his *loyalty* had been diſplayed in his opinion of *Kings* in general, of courſe including his own ſovereign in the number; "Indeed, he thought, that thoſe who every day told us in pompous language of *the neceſſity* there was for Kings, and of *the ſervice* they did to the cauſe of humanity, ſhould at leaſt have ſpared the public *the pain of thinking of theſe ſubjects*. He did not think that monarchs of the preſent day had fulfilled the promiſes that ſome perſons had made."—"Crowned heads, he thought, were at preſent led by ſome fatal infatuation to degrade themſelves and to injure mankind. But ſome, it ſeems, regard any atrocity in monarchs, as if it had loſt its nature by not being committed by low and vulgar agents. A head with a crown, and a head with a night-cap, totally altered the moral quality of actions—robbery was no longer robbery—and death, inflicted by a hand holding a pike or ſwaying a ſceptre, was branded as murder, or regarded as innocent. *Of what conſequence was it to a man whether*

ther he was plundered by a man with a white feather in his hat, or by one with a night-cap on his head?" Purſuing him in his devious courſe, we ſee him hailing the French revolution, exulting in the ruin of the throne, repreſenting its ſubverſion as "*the greatest blessing* that could happen to this country," and deprecating any attempt to reſtore it as an act that would ſubject our miniſters to an impeachment. In ſhort we ſee him invariably the advocate of Jacobiniſm in its moſt hideous form! Mr. Sheridan conſtantly denied the exiſtence of ſeditious ſocieties, accuſed the miniſter of libelling the nation, by daring to aſſert it; affirmed the ſentence againſt Muir and Palmer "to have been moſt hoſtile to the principles of the conſtitution, and in its nature moſt unjuſt, *illegal*, and oppreſſive;" defended *Hardy*, as an "honeſt ſhoemaker," a harmleſs inoffenſive character; reviled the *magistrates* as "the hired creatures and agents of miniſters, *a despicable set of paid, pensioned, place-hunters*," and abuſed "any man who would dare to impute *improper motives* to the meeting at Copenhagen Houſe! No riot, there, no diſturbance; all was peaceable, ſober, and *consistent with the principles of the constitution. He did not think the proceedings of that meeting either treasonable or seditious.*" At this meeting, thus panegyrized by Mr Sheridan, who afterwards ſaid, that the perſons who attended it "profeſſed a *spirit of loyalty to his Majesty*," hand-bills, recommendatory of *King-killing* (one of which was bought by the writer of this article, and by him ſent to the Attorney-General) were induſtriouſly diſperſed.

It can afford no matter for wonder that the man who was firſt the panegyriſt of that contemptible rebel *La Fayette*, whom he deſcribed as "an *exalted character*"—"a man of high and inflexible honour, who *might vie with the brightest characters in the English history*;" and, who ſince has eulogized Buonaparté himſelf, ſhould have libelled the father of the loyal aſſociations, becauſe in both caſes, we can trace the ſame motive to action, the ſame principle of action. In the diſgraceful debate on Mr. Reeves's memorable pamphlet, this preacher of *resistance*, which he afterwards found it prudent to qualify, by the addition of the prepoſterous and abſurd epithet, *paſſive*, (a paltry ſubterfuge as repugnant to political honeſty as to common ſenſe) an epithet which applied to *resistance* renders the expreſſion unintelligible and nonſenſical, repreſented that pamphlet, in words perfectly characteriſtic of his own ſpeech, as "the falſeſt, dulleſt, and moſt malicious pamphlet that had ever iſſued from a proſtituted preſs"

We have ſaid, that Mr. Sheridan has panegyrized *Buonaparté*; the charge, we admit, is ſerious, and therefore it behoves us to bring forward our proofs of the fact. Fortunately Mr. Cobbett has carefully collected them, and we ſhall, therefore, proceed to lay them before our readers.

"As to Buonaparté, whoſe character has been repreſented as marked with fraud and inſincerity, has he not made treaties with the Emperor and obſerved them? Is it not his intereſt to make peace with us? Do you not think he feels it? And can you ſuppoſe, that if peace were made, he has not power to make it be obſerved by the people of France?—But, Sir, on the character of Buonaparté, I have better evidence than the Intercepted Letters. I appeal to Carnot, whether the inſtructions given with reſpect to the conduct to be obſerved to the Emperor, were not moderate, open, and magnanimous?—The Honourable Gentlemen do not believe his character to be ſuch as they deſcribe it; for if they did, they muſt know their language would irritate ſuch a mind.—*Feb.* 17, 1800.

"Has not Buonaparté condemned the Jacobinical exceſſes of the revolution

lution in the moſt pointed manner? *I maintain that Buonaparté himſelf is a friend to peace.* There is in his correſpondence with the miniſters of this country a total renunciation of Jacobinical principles. I am a friend to peace, becauſe I think *Buonaparté would be as good a friend and neighbour to this country as ever were any of the Bourbons.*—The Firſt Conſul muſt feel no little portion of *reſentment* towards this country, ariſing from the *indignity* with which his overtures of negotiation have been treated.—*Feb.* 17, 1800.

" The firſt reaſon for not making peace, was that we ought to wait for a better and a more perfect acquaintance with the character of Buonaparté, and for ſome proofs of the ſtability of the government of which he was the head. Have we not been enabled to form a ſufficient eſtimate of his character, and need we require any further proofs of his power? I think the Houſe and the country may be ſatisfied on theſe points. After their violent and unqualified abuſe of *that great man*, for ſo I muſt call him, who is at the head of the French Republic; after miniſters have ſo unneceſſarily and unadviſedly committed themſelves, it is natural to ſuppoſe they would feel themſelves in an aukward ſituation if obliged to treat with the man who has been the object of their violent and ill-timed abuſe.—*June* 27, 1800.

" That Buonaparté may juſtly be denominated an uſurper, I admit; that he is a ſelf-appointed Dictator in France, I admit; but it muſt not be forgotten, that the ſituation of the country required the vigorous hand of ſuch a dictator as he is. That Buonaparté poſſeſſes more power than is compatible with the liberties of France, I admit; but that he poſſeſſes more power than is neceſſary to protect the Republic, is what I will not admit. What has been the ſpecies of abuſe with which his character has been attacked? Not merely that he is an hypocrite, that he is a man devoid of principle, that he is not only diveſted of morality but religion, profeſſing whatever mode of faith beſt anſwers his purpoſe; his enemies have not been content with theſe topics of cenſure, but his military ſkill and reputation have been the ſubject of their attack. But, Sir, we have ſeen religion obtain a tolerant exemption in her favour under the government of this *atheiſt*; we have ſeen the faith of treaties obſerved under the government of this *perfidious adventurer*; the arts and ſciences find protection under the government of this *plunderer*; the ſufferings of humanity have been alleviated under this *ferocious uſurper!*

" Sir, I confeſs to you, I look back with aſtoniſhment to the period when that great general was *ſo vilely libelled.* I was wont to expect more candour, more elevation of ſentiment, in an Engliſh gentleman. But the war in which we are engaged has deadened every heroic feeling which once gave the tone to the martial ſpirit of this abuſed country. Unfortunately for us, the French general has fully proved his title to heroic honours. Never ſince the days of Hannibal have ſuch ſplendid events opened on the world with ſuch deciſive conſequences. " *Cujus adoleſcentia ad ſcientiam rei militaris, non* " *alienis præceptis, ſed ſuis imperiis; non offenſionibus belli, ſed victoriis; non ſti-* " *pendiis, ſed triumphis eſt traducta.*" Such is the man who, even in his military character, we had been taught to conſider with contempt! Such is the portrait of the man with whom his Majeſty's miniſters have refuſed to treat. I do ſay, that, conſidering the manner in which he has been treated by thoſe miniſters, *he has acted with ſingular moderation, humanity, and magnanimity*; and *therefore we have the evidence of facts as to his principles*, and that evidence removes the main ground of objection to treating with him.—*June* 27, 1800.

" Theſe

"These are not times in which *Kings* have any reason *to be proud* of their wealth or superior power. The admiration of mankind is not confined to the characters of *Kings* alone; the world has had a leſſon of the effects of *their* ambition. Buonaparté has ſhewn his country, that *his object is to maintain the power he has attained by the* MODERATION *of his government*; and I muſt hope, that when he has achieved the liberty of France, and his enemies have afforded him the opportunity of turning his attention to its internal regulations, he will, in giving it liberty, impart to it all the bleſſings and happineſs of civilized peace. Has he not *ſufficiently developed his character*, and given *proofs* of the *ſecurity* and *permanence* with which our government might conclude a treaty with him? But the character of Buonaparté is at length to be reſcued from the mud and mire of miniſterial abuſe.—*June* 27, 1800."

About five months after the delivery of this laſt ſpeech, Mr. S. took occaſion to aſſert, as he had frequently aſſerted, in ſubſtance, before, and has very recently aſſerted again, "my public principles remain unaltered and unalterable." Of theſe principles, we have already exhibited ſome notable ſpecimens; and more are to be found in the concluding part of this volume, which contains his ſpeeches at the Whig Club, and other patriotic meetings, at which he appeared as the aſſociate of Meſſrs Hardy, Horne Tooke, Walker, Thelwal and Co. Let Mr. Sheridan, then, take his choice; either let him diſclaim the praiſes conferred on him for his preſent loyalty, or ſign a public retraction of his paſt errors: It is too much for him to be allowed to dupe the country, by reaping the benefit accruing from the former, and, at the ſame time, claiming the merit of conſiſtency for his adherence to the latter. Notwithſtanding his late acquiſition, which has, wonderful to relate, ſecured him ſo many compliments on his *diſintereſtedness*, he may ultimately experience the fate of the man who ſeated himſelf between two ſtools. But poſſibly the ſituation may be dramatic, and therefore may ſuit his taſte.

Affecting Narrative of the Depoſition, Trial, and Execution of Louis XVI. the late unfortunate King of France; comprehending an account of the Sufferings he experienced during his confinement in the Tower of the Temple: With intereſting particulars of the Trial and Execution of the Queen of France, and Princeſs Elizabeth, Siſter to his Majeſty, and the premature death of the young Dauphin. Collected from the Works of M. Clery, Valet de Chambre to the late King, and who attended him in priſon, M. Montjoye, Dr. Moore, &c. &c. Dedicated to his Royal Highneſs the Prince of Wales. 18mo. Pp. 62. 1s. Neil. 1804.

THIS is an uſeful little publication to put into the hands of thoſe, who have neither the ability nor the leiſure to procure and to read the larger works, whence its contents are extracted. It will very well ſerve to counteract the effect of thoſe miſchievous publications which have been widely circulated, and the object of which is to remove that odium, which, in the mind of every honeſt man, muſt attach to rebels and regicides. We embrace this opportunity of noticing a letter which we have received from the publiſher of this narrative, in which he affirms, that the life of Buonaparté, noticed in our laſt number, was purchaſed by him during the peace, but that he ſtopped the ſale of it as ſoon as the war was renewed, thereby "ſacrificing his intereſt to his loyalty." He farther ſays, that it was only an abridgment of a larger work, written by a George Macketh, a copy of which is in his poſſeſſion. We have no doubt of the truth of this ſtatement,

and

and, therefore, freely acquit the *publisher* of all bad intentions, or disloyal principles; but we must nevertheless inform him, that we bought the pamphlet ourselves, at a bookseller's shop in the metropolis, not three months ago, in consequence of hearing, only last autumn, from the Lord-Lieutenant of a neighbouring county, that it had been industriously circulated among the peasantry in his Lordship's neighbourhood, whose minds it had very much corrupted. We must farther observe, that any falsification of historical facts, and any eulogy on so horrible a character as Buonaparté, whether in peace or war, are equally detestable; though the fault, in this instance, must be transferred from the publisher to the author, who unfortunately can plead but too many examples in extenuation of his conduct.

British Liberty; or Sketches, critical and demonstrative, of the state of English Subjects; to which are annexed Summary Remarks on Revolution, High Treason, and Trial by Jury. Addressed to the People of England generally, and to the Soldiers of his Britannic Majesty's Regiments of Foot-Guards, &c. &c. With an Appendix, containing an interesting Extract from a public print, and brief observations on the presumptive existence of a dangerous Society. By Amicus Patriæ. 24mo. Pp. 34. 6d. Neil.

THE style of this tract is well adapted to the understanding of those for whose benefit it is more immediately published. The author takes a brief, but just view, of the various blessings which the poor enjoy under the existing constitution of this country, enjoyed by the poor of no other country upon earth; draws a striking contrast between the state of the people here and in France; makes some judicious reflections on the horrid conspiracy of Despard; exhibits a true portrait of our beloved Sovereign; and addresses some very good advice, and very forcible admonitions to British Soldiers. Such a tract cannot be too widely circulated.

Alfred's Letters. An Essay on the Constitution of England, and an Appeal to the people, with six letters on the subject of Invasion. Originally addressed to the Printers of the two Shrewsbury Papers. 8vo. Pp. 36. 1s. 6d. Houlston and Son, Wellington. 1804.

THE essay on the constitution, (prefixed to these letters,) though not marked by any depth of research, or particular ingenuity of reasoning on its *principles*, displays much good sense, and most correct notions respecting its beneficial *effects* on the welfare and happiness of the people. The *letters* are very well written, and are particularly praise-worthy, for the excellent admonitions which they contain to the volunteers, on the absolute necessity of perfecting themselves in military discipline. The reasoning on this topic is most able, and the appeal so forcible, that it must, we should hope, be effective in producing the reform which it is the object of the author to promote. On the subject of *invasion*, too, he expatiates with equal energy, wisdom, and truth; seeking to remove that false confidence, which is the parent of real danger, and which we are sorry to see entertained by men who ought to know better. Those who ridicule the idea of invasion, must reason on some principles with which we are unacquainted; and may chance, ere long, to have their ridicule converted into alarm. We may rest assured, the attempt will be made, and, if the enemy should effect a landing, which, though extremely difficult, is far from impossible, the consequences will be serious indeed. We have no doubt of our ultimate success in such a conflict; but great

great will be the resistance which we shall experience, and great the slaughter necessary to subdue it. Never had men greater motives to exertion than we have; never were the consequence of defeat so dreadful as they would be to us. The following, strong as the description may appear to some, is, we are persuaded, but a faint representation of our fate in the event of our conquest by republican France.

"If they gain this *promised* land, this Canaan of their wishes, will they leave us *honey* to our *milk*, or an oaten cake, that is not steeped in the gall of our own bitterness? It is not only the sumptuous palaces of our nobility and opulent gentry, venerable by time, and the honourable fortunes by which they were raised; it is not only those ancient forests, our country's pride, trees, indeed, of genuine true born liberty, that will be wrested from them and their posterity; but the accursed spoilers, *infamously minute*, will pluck from us all that the *heart* or the *memory* holds most dear, the mourning miniature of departed love from the breast, or the bracelet, sacred to a nuptial fidelity, from the arm. The rich man's silver cistern, deep with generous wine, and the poor man's humble pitcher from the limpid spring;—the golden goblet and the maple cup, shall share an equal fate. Buildings, whether of the doric, ionic, or corinthian order, or of no order *at all*, shall be laid low!

"Fire and faggot shall be applied to all alike; blood and thunder shall prevail every where, 'Clamorque virum clangorque tubarum,' *and the shout of warriors, and the hoarse shrilly braying of trumpets!* Oh, Sir, if allowed, they will sheer us to the very *quick*; from the common paper currency to the meanest family trinket; the infant whistle, that our pious forefathers have blown; the coral they have used; or the bells that they have jingled for ten generations past: and, grubbing up every thing from your little garden and mine, leave us not a *single weeping-willow to plant in its disconsolate place.*

"Here I could wish to check my pen, but truth commands me to proceed. In the midst of this scene of desolation, where is your wife, your sister, or your daughter? almost breathless, perhaps, through apprehension, on the earth; in the ferocious fangs of a violating soldier of liberty, or a petrified image of monumental horror, for the hand of ——— at the beastly and the bloody scenes which are acting round. The distracted father calls aloud for his son, to protect the honour of his family; but his son, alas, is bound—imprisoned—slain—nay, basely butchered before his astonished eyes! What do these refiners, these architects of ruin, as they have been finely called, accomplish next, but feast their eyes upon the unhappy victim, extorting a luxurious confession of his agonizing heart, and sharpening a-fresh each agony, with a corresponding grin of accomplished malice."

With the bare possibility, then, of seeing these horrid scenes realized, what must be the feelings of every man who loves his country, on being told, that on "looking round upon the nation at large, we see many, very many, men in *red clothes*, but very few soldiers;" and on being told, that some of the officers in our corps of volunteer cavalry entertain the preposterous supposition, that their sole employment, in the event of the enemy landing, will be to drive off the cattle from the coast! We can assure these gentlemen, that they will find themselves most egregiously mistaken, and they may rely upon it, that the most active and important services, at the post of danger, will be expected from the cavalry. We hope, however, they have perceived their error before this, and have taken care to qualify themselves for the situations which they hold. It is needless to say, after the specimen which we have exhibited,

exhibited, that all the ſentiments of this writer betray the man of ſenſe, the genuine patriot, and the pious Chriſtian.

An Account of Louisiana: being an Abstract of Documents delivered in, or transmitted to, Mr. Jefferson, President of the United States of America; and by him laid before Congress, and published by their order. 8vo. Pr. 44. 1s. 6d. America printed. Reprinted for Hatchard, London. 1804.

FROM this account of the extenſive, but ſtraggling, country of Louiſiana, which, though official, is confeſſedly imperfect, it appears that the preſent population of this new territorial acquiſition amounts to about 50,000 ſouls, one fourth of whom are ſlaves, the reſt a mixture of Spaniards, French, Acadians, Germans, Americans, and Engliſh. The *exports*, conſiſting of cotton, ſugar, molaſſes, indigo, peltry, lumber, &c. amount to 2,158,000 dollars; and the imports to 2,500,000, the difference between which is made up by the money introduced by the government for defraying the public expences. In the firſt ſix months of the laſt year, 173 veſſels entered the Miſſiſſippi, of which 93 were Americans, 58 Spaniſh, and 22 French; and during the ſame period 156 veſſels ſailed from that river, of which 68 were Americans, 80 Spaniſh, and 8 French. The country is ſtated as ſuſceptible of great improvement; but it remains to be ſeen how far it will be politic in the government of the United States, to encourage emigration from a territory already moſt inadequately peopled, for the purpoſe of effecting ſuch improvement.

MISCELLANIES.

Observations on the Correspondence between Mr. Adam and Mr. Bowles, with the Correspondence subjoined. By John Bowles, Eſq. 8vo. Pr. 48. Rivingtons. 1804.

THE public have now before them the whole of this diſcuſſion, as Mr. Bowles always declared his wiſh that they ſhould have, and as Mr. Adam declared they ought *not* to have; and are thus enabled to judge of the motives and merits of all the parties involved in it. Mr. B. here enters into a brief expoſition of the motive which induced him to enter into the diſcuſſion which Mr. Fox, and he alone, provoked. That motive was an imperious ſenſe of duty, which every rational Chriſtian, and unprejudiced man muſt, we think, reſpect and approve. Having ſatisfactorily ſtated this point, Mr. B. proceeds to conſider the grounds which he had for advancing the facts which Mr. Adam has attempted to controvert. His authority, as we mentioned in our review of the correſpondence, was Mr. Agutter, whoſe competency, and whoſe credibility, when oppoſed to that of Manſell, Mr. B. moſt ſtrenuouſly upholds.

"The evidence of Mr. Agutter," as to what Manſell told him, "is concluſive as well as competent. No one, I preſume, will deny, that if, being at Woburn myſelf, I had there received the information in queſtion from the mouth of Mr. Edward Manſell, I ſhould have been fully juſtified, as far as authority could juſtify me, in communicating it to others. Now I aſſert, without fear of contradiction, that, with regard to the weight of teſtimony, I ſtand preciſely on this ground; and that, to me, in point of authority, Mr. Agutter was, to all intents and purpoſes, the ſame perſon as Edward Manſell,

ſell. For otherwiſe, I muſt have ſuppoſed it poſſible for a clergyman of the Church of England to have fabricated the whole ſtory; to have forged a foul calumny againſt the memory of a nobleman, juſt before removed from the world by a moſt awful and ſudden viſitation of Providence; to have fathered this calumny upon an unoffending old man, who might be thereby involved in miſery and ruin; to have, moreover, endeavoured to impoſe upon the confidence of a friend, in order to make him the inſtrument of promulgating ſo baſe a falſehood, which, however, could ſcarcely fail to revert to its real author; and to have done all this without any conceivable motive, without any aſſignable cauſe. Laying aſide the ſacredneſs of the clerical character, no one, I conceive, could eaſily be induced to impute ſuch deep and aggravated guilt, ſuch a combination of folly and depravity, to any of his fellow-creatures."

Aye but, Mr. Adam will ſay, this is to argue from probability againſt fact. Here is this ſame Edward Manſell in propriâ perſonâ, who denies the whole of the ſtatement, calls the man a *villain* who dared to advance ſuch a falſehood, and peremptorily diſclaims all recollection of "any perſon in 1797, a clergyman to whom he ſhewed the church at Woburn, or with whom he had any particular converſation." And, leſt we might be led to aſcribe this denial to a defect in the memory of Manſell, very natural in a man of *eighty*, Mr. Adam takes ſpecial care to vouch for the *diſtinctneſs* of the man, and the *perfection* of his memory and intellect. "Edward Manſell is a *diſtinct* man, his memory and intellect perfect." Thus the poor old man is reduced to a very aukward kind of dilemma. But, audi alteram partem. "To put the queſtion," ſays Mr. Bowles, "beyond the reach even of cavil, I will ſubjoin an extract from a letter, dated Naveſtock, Auguſt 18, 1803, written by Mrs. Haddon to Mr. Agutter, the original of which I have in my poſſeſſion. Mrs. Haddon, it will be remembered, was ſtated by Mr. Agutter to have been one of the parties to the converſation in the church, in the year 1797. "I can recollect nothing elſe being ſaid, at the time you allude to, except that his then Grace of Bedford did not attend church. Mrs. Agutter and myſelf left you and the clerk in the church, ſo that what you recollect to have paſſed, beſides that circumſtance, muſt have paſſed then." "Here then," adds Mr. Bowles, "is an unimpeachable witneſs, who proves that a converſation, which is denied *in toto* by Edward Manſell, *really took place* between all the parties ſtated by Mr. Agutter; and that the ſubject of that converſation was the neglect of religious duties by the late Duke of Bedford; and this witneſs, moreover, accounts for her being unable to relate the other parts of the converſation, not by her own failure of memory, but by a fact much more reconcilable with the ſuppoſition, that ſuch parts actually occurred, namely, that ſhe and Mrs. Agutter left Mr. Agutter and the pariſh-clerk converſing in the church; from which fact ſhe, of her own accord, deduces the inference, which every one, I apprehend, muſt feel to be juſt, that the other parts of the converſation ſtated by Mr. Agutter, *muſt have paſſed* when ſhe was not within hearing." The public are now in poſſeſſion of the evidence on both ſides, and may, conſequently, decide with fairneſs, which they could not have done, without hearing Mr. Bowles's reply, which Mr. Adam, like an artful advocate it muſt be confeſſed, was ſo anxious to prevent.

We agree with Mr. Bowles, in lamenting that the effect of this diſcuſſion has not anſwered the propoſed object of vindicating "the Duke's character

from the charge of irreligion;" and we farther join him in the wiſh that, for the ſake of his Grace's memory, his ſurvivors will

" No longer ſeek his merits to diſcloſe,
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Mr. Bowles has certainly, throughout the whole of this buſineſs, diſplayed the ſpirit and the temper of a true Chriſtian; and will, conſequently, ſecure the approbation of all, whoſe " praiſe is honour." This we ſay, with the certainty of being ſtigmatized as *puritans*, or ridiculed as *ſaints*.

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WE noticed this production, on its firſt appearance, as a very uſeful work for all gentlemen and farmers. It has now received from the author a variety of alterations and additions, the reſult of experience, which render it ſtill more acceptable and more uſeful. Mr. Parker has treated his ſubject in a ſcientific manner, and yet has rendered it ſo perſpicuous as to be intelligible by the plaineſt underſtanding. The plates are deſigned with great accuracy, and are very well engraved; and the book, conſidering the expence attending its publication, is cheap.

The Lives of the most eminent Painters, from the year 1250, *when the Art of Painting was revived by Cimabue, to the year* 1767. *Abridged from Pilkington.* By Edward Shepherd, D. D. &c. &c. 8vo. Pp. 132. 3s. Jones, London; Hazard, Bath; Sellick, Briſtol; Rollaſon, Coventry; and Noughton, Liverpool. 1803.

DR. SHEPHERD has here ſelected the lives of one hundred of the moſt eminent painters in every ſchool, noticed by Pilkington; and, no doubt, to ſuch lovers of the polite arts as are not in poſſeſſion of the more expenſive dictionary of Pilkington, this little volume will be a valuable acquiſition. At the end of it the Doctor obſerves, that if our nobility and rich gentry would give the ſame encouragement to painters which they experienced from the Popes and Cardinals 200 years ago, we "might hope to ſee in England Michael Angelos, Raphaels, Correggios, Titians, Annibal Caraccis." He adds, that he has been told, that of 530 painters, whoſe pictures were exhibited laſt year, 300 of them knew not where to get a dinner! He recommends, as a means of encouraging the art, the beſtowal of academic honours on its profeſſors, and adviſes "painters to improve themſelves in language and ſcience, that they may be fit company for gentlemen."

Advice, addressed to the lower ranks of Society: useful at all times, more especially in the present. Second Edition. By W. Bardon, A. M. 8vo. Pp. 26. Mitchell, Newcaſtle-upon-Tyne; Oſtell, London. 1803.

HAVING fully delivered our opinion of this pamphlet on its firſt appearance, on grounds which we have found no reaſon to change, it only remains for us at preſent to announce the publication of this ſecond edition.

Two Masonic Addresses, delivered in the Lodge of Freedom, No. 89. *Gravesend, December* 27, 1803, *being the Anniversary of the Festival of St. John the Evangelist. Published at the request of the Lodge.* By Brother Killick, R. W. M. and Brother John Bryan, J. W. 8vo. Pp. 22. 1804.

THAT a *good mason* can neither be a *bad Christian* nor a *bad subject* is a truth, for which we, who are maſons ourſelves, can moſt ſolemnly vouch. The baſis of maſonry is *religion*, and without *ſubordination* it cannot ſubſiſt. Theſe facts, and the duties ariſing out of them, are enforced with equal ſtrength, eloquence, and judgment, in the two very impreſſive addreſſes before us, which ought to be read by every maſon in the united kingdom.

The Farmer's and Gardener's Dictionary, containing the most approved Rules and Directions for foretelling the Changes which take place in the Weather; with Observations on the Barometer, Thermometer, Hygrometer, and Rain-Gauge. 24mo. Pp. 46. 1s. Stevenſon and Matchett, Norwich; Scatchard, London.

MOST

MOST of the trite maxims, not the leſs found for being trite, founded on the experience of ſhepherds, huſbandmen, and houſewives, are here collected and brought into one point of view; to which are ſubjoined many obſervations, of a more philoſophical nature, on the uſual ſigns and cauſes of change in the weather; ſo as to render this little tract an uſeful Vademecum to the Farmer and the Gardener.

REVIEWERS REVIEWED.

The Satires of Juvenal. By William Rhodes. 12mo. Pp. 378. Cooke, Oxford; Rivington's, London. 1801.

NEVER, ſince the eſtabliſhment of our Review, has ſo wretched a performance as the preſent, fallen under our conſideration: indeed, it is ſo low in the ſcale of literature that we ſcarcely know how to characteriſe it, but by negatives. It is not rhyme, it is not poetry, it is not grammar, it is not ſenſe. It purports to be a tranſlation, which it is not; neither is it an imitation. In one line the author is on the banks of the Tyber, in the next, on the Thames; now in a ſoup-ſhop, and now diſtributing the *ſportula*; now marrying men together in St. George's Church, and now ſending the ſoldiers of Nero to ſoil the palace of the Duke of Orleans! In a word, the ideas of a maniac, or the dreams of a feveriſh patient, are order and regularity to the conceptions of Mr. Rhodes!

Yet—*non hoc pollicitus.* If we had read no farther than his preface, though we ſhould have pitied his vanity, and probably, his folly, yet we ſhould certainly have been prepared to meet ſomething better than we found. He who profeſſes that he was induced to "finiſh his tranſlation by an examination of that which bears the name of Dryden," p. ii. tacitly avows he could improve it: and he who treats every preceding tranſlator (Mr. Gifford had not then appeared) with ſovereign contempt (p. v. and *paſſim*) may be candidly expected to ſurpaſs them. This, at leaſt, is our opinion; and this, we are perſuaded, was alſo the opinion of Mr. Rhodes. How ill he judged of himſelf will ſpeedily appear, but, indeed, he appears, either from ignorance or vanity, or perhaps from both, to judge as ill of every perſon and of every thing which engages his notice from one end of the work to the other. Of Juvenal, he ſays, "that he was never a popular author," p. vii. yet nothing is more certain, and we have the authority of a very competent judge for it, that, during the decline of the Roman Empire, he was almoſt the *only one* who was read. The tranſlator, however, proves his poſition, by obſerving that "though not *ſo much read* he is *quoted oftener* than moſt other of the antients!!! Enough of ſuch puerile abſurdities.

A preface of 24 pages is followed by a ſhort life of Juvenal, which has neither novelty nor probability to recommend it, and which we ſhall therefore paſs over to come to the tranſlation.

The man who ſneers at Dryden, and condemns Madan, Owen, Stapylton, and Holyday, to oblivion, (p. v.) thus commences the firſt ſatire.

"Muſt I a hearer ever only be?
Howe'er provok'd ſhan't I put in my plea:"

Alas, for Dryden!

" Whether the winds are Eolus's ſlaves,
Or *work for Vulcan*, in his neighbouring caves!" v. 10.

This accurate tranſlation of

——— Æoliis vicinum rupibus antrum
Vulcani. Quid agant venti.

Was needed to juſtify the vaſt ideas which the reader muſt ere this have adopted of the tranſlator's abilities! The " working of the winds for Vulcan," is a happy and an ingenious thought: if we have hit on the ſolution of the riddle (for it is one) it means, filling the bellows for him!

Mr. Rhodes, who is a great *illuminé*, and has all the amiable propenſities of that philoſophic ſect, is very angry with the ſoup-ſhops, which, he ſeems to think, were inſtituted for the purpoſe of feeding the nobility of the kingdom.

" The *old nobility* they *firſt* will call,
For *they* diſdain not to attend the hall." p. 39.

Upon " old nobility" he has this note. " One would not think that human nature could deſcend ſo low, did not one know the power of habit, cuſtom, and faſhion"!!! So that *habit* ſends the *old nobility* to this *new* inſtitution, and *faſhion* makes it agreeable to them!

What excuſe can we offer to our readers for ſickening them with the imbecillities of this poor innocent? None, but that it is a duty (by no means agreeable to ourſelves) to lay before them ſuch works as call for reprobation; and, in the preſent caſe, it appears a more imperious one, from the high opinion the author evidently entertains of himſelf, and the unmitigated contempt he openly expreſſes for others.

But, apropos, of the *old nobility*:—they do not carry off all the *ſoup*, it appears, ſince a *freeman*, (in his ignorance, Mr. Rhodes, confounds him conſtantly with a *freedman*), " puts in his plea", for a platefull, and this, in a very ſpirited manner.

" I'm worth a dozen ſuch as *theſe*, or nigh;
Let me be ſerv'd therefore, and *them* ſtand by!!!" p. 40.

Again,

" What ſhall the Commons do, who hence receive
Clothes, ſhoes, bread, fire, and all on which they live"? id.

They may *do* very well, if they obtain all this: but Mr. Rhodes, who is a ſly ſort of a gentleman, and very *patriotically* diſpoſed, has a note on *hence*, which lets us a little into his ſecret. " Here *ſomething* muſt be underſtood to be given *beſides the ſoup*." Ah, rogue! he means a bribe, as ſure as can be: and has been talking of the Members of the Two Houſes all this while!

We had intended to accompany Mr. Rhodes through this ſatire, but juſt as we finiſhed the laſt ſentence, we received a communication on the ſubject, from an old correſpondent, which ſuperſedes the neceſſity of any farther remarks from us. If our readers receive as much ſatisfaction from the article in queſtion, as we profeſs to have done, they will not regret, on the preſent occaſion, that our labours were interrupted.

TO

TO THE EDITOR.

SIR,

FIAT Justitia ruat Cœlum, is, or ſhould be, the motto of every Reviewer. I have not obſerved you to be deficient in impartiality, and I, therefore, appeal to you, with ſome confidence, in behalf of an author recently ill-uſed by the Critical Reviewers.

As theſe "gentlemen" have ill-uſed ſo many, you may not, perhaps, immediately underſtand that I ſpeak of Mr. W. Rhodes, who has lately obliged the town with an excellent tranſlation of the Satires of Juvenal. In their examination of this elaborate performance, they inſtitute a ſpecies of compariſon between it, and a "traveſty" of the ſame author, which lately appeared under the name of a Mr. Gifford: it is this of which I have to complain.

I confeſs, indeed, that they admit the ſuperiority of the former tranſlator, (ſo far I am bound to do juſtice to their taſte and judgment) but they do it grudgingly, and not as becomes the real patrons of literature: The paſſages they quote are not ſufficiently deciſive of the merits of Mr. R.—Add too, that while the Reviewers anxiouſly ranſack the ponderous volume of Mr. G. for the moſt favourable ſpecimens of his performance, they content themſelves with ſuch parts of Mr. R.'s as lie immediately under their hand! I would be underſtood, in this place, to ſpeak of the tranſlation only: to the preface and notes they are more juſt; and while they properly condemn the "ignorance" and "vulgarity" which characteriſe the proſe of Mr. G. they wiſely celebrate the "reading," literary "reſearch" and "ſufficient elevation," which diſtinguiſh that of Mr. R.

As I have not obſerved any mention of this gentleman in the Anti-Jacobin Review, I propoſe, with your permiſſion, to correct the viſible prejudice of the Critical Review, and exhibit him as he is. To "damn with faint praiſe" is unworthy of a "literary ſociety." If Mr R. be ſuperior to the "laſt tranſlator", as they inſinuate, why not ſpeak out? Why this regard for the feelings of Mr. G.? Falſe delicacy is the bane of criticiſm.

Mr. Rhodes has written no introduction: This is to be lamented, for from the juſt obloquy and abuſe with which the Critical Review purſues that of Mr. G. we might have anticipated an impartial ſtatement of their reſpective claims to notice, which would have redounded no leſs to the advancement of pure criticiſm, than to the glory of Mr. R.

Neither has he prefixed any Eſſay on the Satiriſts, &c. ſo that I am forced (for want of a point of compariſon) to diſmiſs his "modeſt", "elevated," and "learned" preface, with the praiſe beſtowed, in general, on his proſe, without deſcending to particulars.

The Critical Reviewer who, from his prodigious knowledge, appears to be the identical Mr. Parſons, who reviewed Mr. G.'s tranſlation with ſuch liberality, temper, and good ſenſe, acquieſces in the ſuperiority of my friend's tranſlation of the commencement of the 1ſt ſatire, but of the concluding lines, in which his advantage is ſtill more apparent, he inſidiouſly ſuppreſſes all mention.

Hinc iræ et lacrymæ, &c.

"Hence tears and anger; let then this rebound
Throughout your mind, ere you the trumpet ſound;
It is too late, when you are once enroll'd,
To cry, I wiſh I'd not been quite ſo bold." Rhodes, p. 44.

What ſpirit! what animation!

" Then tears of ſhame, and dire revenge ſucceed—
Say: haſt thou ponder'd well th' adventerous deed?
Now—ere the trumpet ſounds—thy ſtrength debate;
The ſoldier once engaged, repents too late." Gifford, p. 32.

What " tameneſs," " languor," and " incorrectneſs!"

In the ſecond ſatire is this exquiſitely deſcriptive line,

Cornicini, ſive hic recto cantaverat ære,

Which Mr. G. " torpidly incurious," burleſques into a " trumpeter or a fifer;" while Mr. R. with equal judgment and accuracy, renders it thus,

" Whether thro' braſs that's ſtrait his breath *is* borne,
Or *be* employ'd upon the winding horn!" p. 56.

——— Meliora, ac plura reponit
Perſicus orborum lantiſſimus, &c. Sat. 3.

" The greateſt, beſt, contributor of all,
Is one, who dying without heirs, will fall,
So much he offers, it is juſtly thought,
That to his own the ſpreading ſpark he brought!!!"
Rhodes, p. 83.

The admirable art by which four lines, containing forty ſyllables at the leaſt, are produced without a glimmering of ſenſe or meaning of any kind, is baſely paſſed over by the Reviewers in perfect ſilence; though they had a fair opportunity of contraſting it with the " execrable verſion" of Mr. G. which the " gentlemen" may underſtand!

In the fourth ſatire, Juvenal ſays of a large turbot which was caught at Ancona, *implevit ſinus:* this, Mr. G. with a " meanneſs and vulgarity," which, as the Critical Reviewers liberally obſerve, " ſhould tempt every body to wiſh that *eleve* of Criſpin would return to his former craft." (p. 324), tamely renders,

" Fill'd the wide boſom of the burſting Seine."

Mr. R. on the contrary, with a ſublimity worthy of all praiſe,

" Choak'd up an *angle* of the *ſpacious bay!*" p. 96.

But, indeed, his verſion of this whole ſatire is replete with beauties of every deſcription: yet have the Reviewers ungenerouſly paſſed them over! In p. 97, he ſhrewdly conjectures that cold weather is unfavourable to the keeping of fiſh ſweet.

" We'll give it up then, leſt we ſtrive in vain
To keep it—now winter's froſts, &c."

Of all which there is not a ſyllable in Juvenal, nor, to his " ſhame" be it ſaid, in Mr. G.

From the ſame page we learn that a thing may ſurvive after it is deſtroyed, which is alſo a new and uncommon thought.

" Arriv'd at lakes, where *Alba did expire,*
Which ſtill keeps up her veſtals and her fire!"

Mr. G. always " languid and proſaic," and " following other tranſlators only in their faults," does it into " his own Engliſh" in this way:

" ——— And now the lake he gains,
Where Alba, though in ruins, ſtill maintains

The

The Trojan fire that, but for her, were loſt,
And worſhips Veſta, though with leſs of coſt." p. 118.

Which is abſolutely "deteſtable."

Itur ad Atriden, &c. v. 65.

This is given by Mr. R. with equal truth and ſpirit. Domitian was noted for his familiarity and condeſcenſion; and the fiſherman therefore addreſſes him as he would his apprentice; this ſhews a vaſt acquaintance with hiſtory.

"Then Agamemnon thus he did accoſt:
Deign to take this, too great for us to *roast*.
To-day we'll feaſt, let each man take a whet,
Do all he can an appetite to get;
Accept this fiſh, for ages kept for you,
Who to be taken did all he could do!!!" p. 97.

Mr. G.'s "beggarly verſion" is unworthy notice, the laſt line, in particular, cannot be read without "boundleſs deriſion:"

"He ruſh'd, a willing victim, to the net."

How infinitely ſhort of the beautiful turn of this,

"Who to be taken did all he could do!"

On which I could dwell for ever.

In the fifth ſatire Mr. R. ingeniouſly makes people drink wine "which was *ſtav'd* long ago." p. 109. He alſo evinces his knowledge of Engliſh hiſtory in a ſurprizing manner; for he aſſerts that Hampden and Sidney commemorated the Revolution which was brought about after their deaths!

Mr. G. "poor man," is exceedingly "dull" here.

——— "Such generous bowls
As Thraſeas and Helvidius, patriot ſouls!
To freedom pour'd when, crown'd with flowers, they lay,
And largely quaff'd on Brutus' natal day!" p. 141.

With what elegance does Mr. R. render this paſſage,

——— Sed qualem Claudius edit, &c.

——— "Such as Claudius *lick'd*,
Ere he *lick*'d that from Agrippina's hand,
By which his *licking* all was at a ſtand!" p. 117.

A perfect contraſt to the "groſſneſs" of Mr. G.

In the next line,

"Guarded by dragons of Heſperides:"

Mr. R. has a ſhort note equally humorous and intelligent. "This puts me in mind of ſome vineyards I have read of in Hungary, guarded by the dragoons of the Heſperides of St. Peterſburg." p. 117. Euge! It is not clear whether Mr. R. takes Hungary to be in St. Peterſburgh, or St. Peterſburgh to be in Hungary; but the remark fully juſtifies the aſſertion of the Critical Reviewers that his notes are "*acute*," "*judicious*," and "*amuſing!!!*" Such criticiſm, as Dr. Johnſon obſerves of the celebrated diſſertation by Warburton, in Meaſure for Meaſure, "almoſt ſets the annotators on a level with the author!" I think, however, the critics ſhould have produced the paſſage.

In

In the ſixth ſatire, Mr. R. with great judgment aſſerts, that men formed of clay are made out of wood!

" They form'd of clay, from riven oaks appear'd,
Nor of a parentage had ever heard:" p. 130.

Which is very probable.

The " mighty Mr. Gifford," ſees nothing of this: he merely ſays,

——— " They broke,
Unfather'd, from the ſoil, or cleaving oak."

Juvenal obſerves, the ſanctity of the rites of the Bona Dea was ſuch, that a male mouſe feared to be preſent at them. Who does not ſee that this, as Mr. R. ſays, is *fudge!* How ſhould the male mouſe know any thing of the Bona Dea? The circumſtance carries improbability on the face of it. Yet Mr. G. " good man," blindly follows his author, and reads,

" Where the male mouſe, in reverence, lies conceal'd."

The *reverence* of a mouſe! *Risum teneatis?* Not ſo Mr. R. with no leſs probability than diſcernment, he ſays,

" That not a mouſe, if male, they (the women) would admit." 150.

And this muſt be the ſenſe of the paſſage: they firſt caught the animal, and, after examining its ſex, if it proved to be a male, turned it about its buſineſs. Thus a line, which Juvenal and Mr. G. have conſpired to perplex, is rendered intelligible by the happy dexterity of Mr. R.!

Multis res anguſta domi eſt, &c. v. 356.

This is given with great elegance by Mr. R.

" Many there are in circumſtances preſs'd
But *ar'n't* on *that account* the more diſtreſs'd." p. 152.

Mr. G. is here " execrable."

In the next paſſage the ſuperiority of my friend is ſtill more ſtriking:

Dic mihi nunc, quæſo, &c. v. 392.

" Say, ancient ſeer, will you an anſwer give,
Or is it in mere idleneſs you live?
I cannot ſee that any thing you do!" Rhodes, 154.

" Tell me, moſt ancient of the deities!
Is your attention to ſuch ſuppliants given?
If ſo—there is not much to do in Heaven. Gifford, 203.

Quæ nullis longum, &c. v. 588.

" Their pendents long in naked necks are ſhown,
By dolphins and by other enſigns known;
Conſulting, if a witch may leave her ſpouſe,
And for an innkeeper a pedlar chooſe." p. 170.

Here is a galaxy of beauties. The naked necks known by dolphins, and the conſultation of the long pendents about the elopement of a witch, muſt give the Engliſh reader a prodigious idea of the perſpicuity of the original: it will alſo ſerve to exemplify the good ſenſe of the Critical Reviewers, who, to their immortal honour, were the firſt to diſcover that Mr. Rhodes was an " ACUTE," " JUDICIOUS," and " AMUSING" writer. A truth, however, which ſome might ſtill have doubted, had not your kindneſs enabled me to produce the requiſite proofs:

" A Danaæ's daughter every where you'll meet." 175.

This

This was Perſeus, who wickedly overlaid her huſband, in a truckle-bed, at Rotherhithe. See Homer paſſim. Mr. R. ſays it was "for a necklace," and as the Critical Reviewers, who are prodigiouſly knowing in theſe matters, do not contradict him, I ſuppoſe he is right. I need not add that nothing of this is to be found in Mr. G.

"When *you've* a province *got* long wiſh'd for, new,
And when it has for governor *got you!*" 208.

This clench is not amiſs.

"Rhodes, and the Grecian Turkey you deſpiſe. 210

The Grecian Turkey is good!

"If to the people's choice we ſhould refer
A Seneca, or Nero to prefer;
Could any ever ſo abandon'd be,
As not at once to cry that that is he?" 221.

The energetic neatneſs of theſe lines cannot be ſurpaſs'd! I was about to produce the verſion of Mr. G. but I check myſelf, and for once "ſpare the humbled culprit."

"What ſhall I ſay to the poor ſhoulder blade
When horrid winter his approach has made,
And the bare foot in bleak December ſnows,
Bear it and wait till the graſhópper grows. 234.

In theſe beautiful lines the good taſte of Mr. R. is apparent: graſhopper is accented in a manner of which I recollect but one inſtance; but that one is equal to a thouſand: the reader already divines that I ſpeak of the excellent Mr. Thomas Sternhold:

'And how he did commit their fruits
Unto the caterpillar,
And eke the labour of their hands
He gave to the graſhópper!'

Mr. G. is here "dulneſs" itſelf.

"What ſhall I ſay, when cold December blows,
And their bare limbs ſhrink at the driving ſnows,
What ſhall I ſay their drooping hearts to cheer?
Be merry, boys! the Spring will ſoon be here!" 312.

The 10th ſatire to which we are now arrived is *merum ſal.* The Critical Reviewers have read it with particular attention, and, to their credit, (for here again I muſt praiſe them) extracted from it nearly ſix pages, from which and the notes, they have drawn that indiſputable inference, that Mr. Rhodes writes "acutely, judiciouſly, and amuſingly"!!!

In his firſt note Mr. R. thinks that Juvenal might have enlarged the ſphere of his view by looking from Gades to the Indus, inſtead of the Ganges; which evinces his perfect knowledge of geopraphy—this, if it wanted proof, is confirmed by numerous paſſages from this very ſatire.

Unus Pellæo juveni non ſufficit orbis;

is properly tranſlated.

"A village youngſter, but of Grecian birth." 255.

For every ſchool-boy knows that Macedonia is in Greece; though the "mighty

"mighty Mr. Gifford" does not ſeem to be apprized of it: he ſays, with his uſual "abſurdity,"

"One world the ambitious youth of Pella found, &c.

"Youth of Pella"! this is really too "ridiculous."

"Shall we believe what ſtubborn fact denies,
That *Grecians* fail'd where terra firma lies." 255.

It is *Persians* in Juvenal—ſo, indeed, it is in Mr. G. but Mr. R. as well as the Critical Reviewer, knows that Perſia was a ſmall republic dependent on the vaſt monarchy of Greece: he, therefore, very poetically puts *tota pro parte*, by a well known figure in rhetoric, of which Mr. G. "poor man"! appears to have no notion.

"But this though bad, was yet a human end,
Not like his wife's, transform'd into a fiend."

The transformation of Hecuba into a *fiend* is a new and ſurpriſing piece of hiſtory, for which we are indebted to the "reſearch" of Mr. R. The other tranſlator "grovels" on as before.

That ſublime and almoſt Chriſtian expreſſion—Carior eſt illis homo quam ſibi—Man is dearer to the gods than to himſelf, is thus beautifully, as well as philoſophically, rendered by Mr. R.

"Who more for us than *for himself* can feel!!!"

I am ſorry to add that a friend to whom I ventured to read this exquiſite paſſage, obſerved that the writer of it was only redeemed from the charge of blaſphemy by the groſſeſt and moſt impenetrable ſtupidity.—Nugæ! mere malice!—Do not the Critical Reviewers celebrate his "acuteneſs, judgement, and facetiouſneſs!"

—— Et ſolem quis dicere falſum
Audeat?——

If you would have a perfect contraſt to this in every reſpect, take what the learned Mr. Parſons calls the "crapulous" tranſlation of Mr. G. in which "every excellency of Juvenal is ſunk in Cimmerian darkneſs."

"Say then, muſt man, deprived all power of choice,
Ne'er raiſe to Heaven the ſupplicating voice;
Not ſo; but to the gods his fortunes truſt:
Their thoughts are wiſe, their diſpenſations juſt.
What beſt may profit or delight they know,
And real good, for fancied bliſs beſtow;
With eyes of pity they our frailties ſcan;
More dear to them, than to himſelf, is man."

Enough of Mr. G. whoſe tranſlation is long ere this, gone to finge the rumps of Michaelmas geeſe, in deſpite of the inſidious arts of the Critical Reviewers to puff it off at the expence of Mr. Rhodes;—whom we ſhall diſmiſs in his turn, after a few more ſpecimens of unrivalled excellence, to the ſecure enjoyment of that euthanaſia which his "ingenious labours" have ſo juſtly earned.

THE PALPABLE OBSCURE.

"Content with pottery's more humble charms,
To eat their pulſe, and make their paſtry ev'n. 287.

THE

THE EXACT.

" He'll bring you wine that on the mountain grows,
To which himſelf *his own exiſtence* owes." 291.

Here we find that children are begotten by mountains, which, though very probable, is not poſitively affirmed by Juvenal.

THE SUBLIME.

" But this you muſt not keep up for a week,
Nor the ſame pleaſures ever often ſeek!" 295.

THE FULL.

" Leaving *forſaken* Italy *behind!*" 304.

THE PERFECT.

" Of ſuch the *ancestors* in *days of yore*
Both captive kings, and *antient* warriors bore." 305.

THE JUDICIOUS.

" But moſt thy image magnified appears,
And guilt betrays by more than mortal fears." 323.

Making the magnified image betray guilt by its fears, is a happy thought.

THE RICH.

" But this diſcernment does not ſerve *them long*.
Nature at *length* reſumes its bad career
Nor *long* continues," &c. 324.

THE SURPRIZING.

" Or does he think that ſervants bodies are
Made with our own of the ſame *earthen-ware?*" 330.

That man was formed of clay was known before, but never till Mr. R. took up his pen, did it occur to any one that he was made out of old pot-ſherds. " Acute and judicious!" Shame on the Critical Reviewers! Is this the only praiſe they could find in their hide-bound hearts, for ſo original a genius?—but all is owing to their undue partiality for Mr. G.

The moſt glaring proof of their prejudice, however, remains to be noted. To promote the circulation of Mr. G.'s book, they trumpet forth the niceneſs of his rhymes, nay, they even go ſo far as to quote four of them, from not more than as many hundred pages; " care and war, feaſt and gueſt, weight and freight, fed and led!" Now it is in this very article of rhyming that Mr. Rhodes chiefly excels: yet thoſe baſe and low-minded critics, with Mr. Parſons at their head, have not condeſcended to produce a *ſingle example* from him!!! I do verily believe that Mr. G. not only bribed them (for I hear they are acceſſible to bribes) to exhibit his own excellencies, but to ſuppreſs, or ſlobber over, thoſe of Mr. R. You, I truſt, will be more juſt, and permit me to inſert the following " harmonious chimes" from the firſt ten pages I opened:

jigs	left	gin	ſtand	mould
legs	kept	moon-ſhine	lamb	foul
diffus'd	girl	ſeen	length	pains
dews	ſwell	Polypheme	ſpent	friends!

You will ſay, perhaps—No, not you, ſir, for you are all goodneſs—but your readers will ſay, that the ſuperiority of Mr. Rhodes might have been proved in much leſs ſpace than I have here occupied, to the excluſion of more

more important matter: to this it may be replied, that the Critical Reviewers have taken ſtill more ſpace in their ſnivelling account of his amazing performance. I confeſs indeed, with every man of ſenſe, that the merits of my friend might be as fully diſcuſſed in ten lines as in ten thouſand; and in ſuch a number he would probably have been "diſmiſſed," had not the wanton determination of the Critical Reviewers to miniſter, at all events, to the credit of Mr. G. induced them to enter upon a "laborious compariſon," which will ever remain a glaring monument of their ſpleen, their malice, and their imbecility!

MISCELLANEOUS.

REMARKS ON A LETTER IN "COBBETT'S POLITICAL REGISTER."

TO THE EDITORS.

GENTLEMEN,

WHEN men who profeſs to ſupport the mitre and the crown enliſt under the banners of Popery, when the obligations of religious truth are made ſubſervient to party purpoſes, I may ſtand excuſed for calling the attention of your readers to the "Political Regiſter" of Saturday laſt; firmly truſting, that whatever political bias you may have taken, there ſtill will be found, at the bottom of your hearts, a ſound attachment to our mother-church, and an honeſt zeal for her proſperity.

Had the letter, ſigned "The Britiſh Obſerver," publiſhed by Mr. Cobbett, and placed in the front of his paper, contained only an artful apology for the Romaniſts, (who, with their abettors, perſiſt in calling themſelves "Catholics" in the ſenſe of being excluſive Members of the Church of Chriſt) I ſhould not have troubled you with any comment upon it; but my indignation is rouſed when I read an attempt to fix upon the Church of England, the ſame want of toleration and Chriſtian charity, which even the apologiſt does not deny to attach to the religion he defends.

This writer charges a Noble Lord with accuſing the Romaniſts in a body, not only of being actually diſloyal, but as incapable of being loyal to a Proteſtant King, and the method he takes of combating that opinion is neither by argument or proof, but he retorts upon the Church of England, and ſays, that "the doctrine of *exclusive ſalvation* is carried to as great an extent at leaſt by the Church of England as it is by the See of Rome," inſtancing the Creed of St. Athanaſius adopted by both Churches, the Commination, and the 18th Article of our Church.

I would candidly appeal to you, Gentlemen, whether any Chriſtian church but the Romiſh, maintains the impoſſibility of ſalvation out of its pale? Whether it be not the conſtant and prevailing argument with its proſelytes, that we acknowledge that a good Romaniſt may be ſaved, and therefore its profeſſors ſtand at leaſt a good chance of ſalvation, whilſt they *know* (as they are pleaſed to ſay) that every man out of their church muſt of neceſſity be damned? Let any one read the accounts of the Iriſh rebellions, and he will ſee that all the lower Iriſh Romaniſts maſſacred the Heretics, as they called them, with the ferocious perſuaſion, that they were ſending their ſouls

ſouls into infernal and never ending torment. Has the Church of England ever manifeſted ſuch a ſpirit? And can a man, calling himſelf one of her ſons, be found in theſe days to print and propagate ſuch a falſhood, as that ſhe dares to circumſcribe the mercies of God, or to ſet limits to the merits of the ſacrifice of our Bleſſed Redeemer?

The charge againſt our Church, that ſhe is tainted with Popery, has long ago been made by ſectaries of many deſcriptions, but it is new to me to find a Popiſh writer aſſimilating both religions; yet no contradiction is to be wondered at, when the purpoſe is to ſet up a rallying point for ſectaries and diſſenters in their attacks on the eſtabliſhment. Thus, the Preſbyterians of the North of Ireland coaleſced with the Romiſh Committee, and Belfaſt became the focus of rebellion: Thus, Bagnal Harvey, a Proteſtant, was found to command a Popiſh army, exterminating the Proteſtants; and thus, the Political Regiſter tells us, that "faith and allegiance are very diſtinct and ſeparate concerns," thereby confounding the diſtinctions between truth and error, and throwing down the barriers of faith, for the purpoſe of ſecuring the co-operation of every ſort of diſſenters, in the grand ſcheme of perſuading men, that religion is quite ſuperfluous to the well-being of the ſtate, until the time ſhall arrive when the ſtandard of ſuperſtition may be raiſed without a maſk.

It is not my purpoſe to enter upon a defence of the Athanaſian Creed, the Commination, or the Articles of the Church. I may however obſerve, that the quotation from the former, "he who does not faithfully and finally believe the Catholic faith cannot be ſaved," is not quite correct. I do not find the word "finally" in our Liturgy, and I think it ſavours ſomewhat of the abſolution "in articulo mortis." Be that as it may, I would aſk, whether any divine or member of the eſtabliſhed Church, has ever conſtrued theſe or ſimilar words to extend to univerſal reprobation? Are we not expreſsly taught to judge no man, but rather to judge ourſelves? And ſurely in that ſenſe we may ſafely expreſs ſuch a belief, provided we make the application to ourſelves only, knowing that "to his own maſter," and to Him only, every man muſt account. Where then lies the difficulty for a Proteſtant to obey a Popiſh King, if he ſhould be born under a Popiſh government? As "our Saviour could ſhew ſubmiſſion to the chair of Moſes, and could pay tribute to Cæſar, ſo can a Proteſtant every where ſubmit to "the powers that be." Such alſo may be the caſe of an enlightened Romaniſt, and neither Lord Redeſdale or any one elſe would have ſuſpected perſons, calling themſelves Chriſtians, of different ſentiments, had we not read of the doctrine of *not keeping faith with heretics*, of *French and Irish maſſacres*, and of *Smithfield bonfires*, and ſeen, in our day, that the *doctrine of excluſive ſalvation* arms the hand of the aſſaſſin, and to this hour ſcowls upon a portion of our fellow-ſubjects in the united kingdom.

Such being the conviction of my mind, you will not wonder, Gentlemen, at my being anxious to repell from our church the charge of ſo foul a tenet. Chance led me to the peruſal of Mr. Cobbett's paper; for though I yield not to him, or to any man, in zeal for a good cauſe, I long ago have changed my opinion of him, and I leave his iron pen to excite other bo oms You are Gentlemen and Scholars. Your politics, at preſent, are perhaps not mine; but I think that we ſtand upon the ſame rock of faith, and unworthy as this letter may be in other reſpects, I ſhall hope you will inſert it in your next number, to prove to the world, that however you may be dazzled with the "meteors" that blaze in the conſtellation of oppoſitioniſts, coalitioniſts

and

and co-operators, your religious principles remain unſhaken, and your devotion to your mother church unimpaired.

I am, Gentlemen,

March 19, 1804. Your conſtant reader,

A LAY-MEMBER OF THE CHURCH OF ENGLAND.

We beg leave to expreſs our perfect conincidence with every ſentiment here advanced by our correſpondent; and to aſſure him, that although we have been ſtigmatized, by a writer in that ſemi-methodiſtical publication, the *Christian Observer*, as ſecret enemies to the Church of England, and as real friends to Popery, we are proud to ſtand firm "upon the ſame rock of faith" with himſelf, and ſhall be ever ready to prove our "religious principles unſhaken" and our "devotion to our mother church unimpaired." Yes, whenever the day of trial ſhall come, we will not ſhrink from the taſk which we ſtand pledged to perform; and, although we ſhall be certain to give offence to many whoſe good opinion and whoſe friendſhip we are moſt anxious to conciliate, we will ſuffer no ſpirit of party, no private conſiderations whatever, to interfere with the rigid diſcharge of our public duty; but reſiſt, to the utmoſt of our poor abilities, every attempt at innovations that may endanger thoſe establiſhments, our attachment to which was early implanted by education, and has been fully matured by experience and judgment.—EDITOR.

TO OUR READERS.

A *Summary of Politics* will appear in our next Number.

TO CORRESPONDENTS.

"*A Conſtant Reader's*" Communication ſhall be inſerted, if poſſible, in our next; if not, it ſhall certainly appear in the Appendix to our preſent Volume.

"*A Lover of Conſiſtency*" may be aſſured that we feel and acknowledge the juſtice of his cenſure. In a *private* communication, however, we could readily account to him for the very ſtrange miſtake which he has pointed out, and which had certainly eſcaped our obſervation. In conducting ſuch a work as this, in which he muſt be aware that many different writers are, of neceſſity, engaged, and which cannot *always* be under the ſuperintending eye of the Editor, it is ſcarcely poſſible to prevent *all* miſtakes; but our Correſpondent may reſt ſatisfied, that no ſuch miſtake as that which has attracted his notice, ſhall again occur.

"*Lector*" is informed that "glaucous" is a legitimate word, uſed by Botaniſts to deſcribe any thing which has *a whitish green colour*. He will find it in the excellent Dictionary of Dr. Aſhe.—"Aſian" we have ſeen uſed before, but its legitimacy is doubtful. The proper word is *Aſiatic*.